PLAIN REASONS

FOR A

GENERAL REFORM

OF OUR

CHARITIES;

IN

A LETTER

TO

SIR JOHN SINCLAIR, BART.

PRESIDENT OF THE AGRICULTURE SOCIETY;

Occaſioned by the Circulation of their late

QUERIES IN FAVOUR OF THE DISTRESSED POOR,

WITH

AN APPENDIX,

RELATIVE TO

A PARTICULAR BENEFACTION

OF THE FIRST CONSEQUENCE.

"Many parts of Europe are in open diſorder. In many others there is a hollow "murmuring under ground; a confuſed movement is felt, that threatens a ge- "neral earthquake in the political world. In ſuch a ſtate of things we ought "to hold ourſelves upon our guard. In all mutations (if mutations there muſt "be) the circumſtance, which will ſerve moſt to blunt the edge of their miſ- "chief, and to promote, what good may be in them, is, that they ſhould find "us *with our minds tenacious of juſtice, and tender of property.*

"It is with the greateſt difficulty, that I am able to ſeparate policy from juſtice— "Juſtice is *itſelf the great ſtanding* policy of *civil ſociety*, and any eminent "departure from it under any circumſtances lies under the ſuſpicion of being "no policy at all."

Mr. BURKE's *Reflections, &c.* P. 230—231.

Pœna pede claudo. HOR.

Tros Rutulusve fuat, nullo diſcrimine habebo. VIRG.

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THE writer of the following pages having been ſome time ago not a little concerned in a fruitleſs attempt for a general reform, as well as a general ſecurity of our charities, could by no means neglect the preſent opportunity of renewing it; ſome effort of that kind being, in his opinion at leaſt, neceſſary to promote the very intereſting deſign of the Agriculture Society. Should he be now more fortunate, it will, of courſe, correct a local grievance of the very worſt ſort, and by correcting it releaſe him at once from an Herculean labour.

But whether ſuch a reform takes place or not, the charities, with which he is concerned,

 muſt,

muſt, it is ſuppoſed, inevitably undergo the operation, and ſoon too. He wiſhes therefore moſt anxiouſly to open the eyes of the truſtees in general, paſt, preſent, and future, that they may no longer be reſponſible for the ſins of others, but know their own danger, and, knowing it, concur in extricating, as far as poſſible, thoſe who have offended, by making every atonement to individuals as well as the publick.

Should he but ſucceed in either of theſe great objects of his performance; ſhould it in the leaſt degree promote a general reform of our charities, or of thoſe charities, in ſhort, to which it principally relates, he ſhould think himſelf abundantly rewarded for the illiberal, the groſs abuſe he hath met with in the courſe of his purſuit. As to his time, labour, and expenſe, if they are of any uſe to the publick, the publick hath thus far a right to them. But he muſt obſerve, that had publick ſpirit been at all predominant amongſt

amongſt us, ſuch evils could never have taken place, and unleſs it exerts itſelf and puts a ſtop to them by ſome means or other, in vain may individuals, individuals like the writer, contend againſt the torrent. Even Jaſon himſelf with the aſſiſtance of his Medea could not have brought off the golden fleece in times ſuch as theſe, and out of the hands of a b—y c—p—te and four and twenty companies.

The *incloſed*, ſo often referred to, is an occaſional addreſs, of which but a few copies were printed, to ſave merely the trouble of tranſcribing; and contains facts, that we ſhall not communicate to the publick in general, ſtill hoping, that after all our diſappointments, an immediate reform, at leaſt of theſe charities, will, muſt take place.

Preciſion or a minute, exact detail of particulars, cannot be expected in a caſe of this nature, a caſe. ſo complex in itſelf and con-

ducted in ſo myſterious a manner; and where circumſtances of courſe muſt too often depend upon perſonal information.

Imperfect, however, as the following pages may be in this or any other reſpect, they will, it is hoped, convince the diſcerning reader, that our intention from the firſt was to ſerve both the truſtees and companies as well as the publick at large in a moſt eſſential manner, and that we are now indeed returning good for evil. If they but anſwer this purpoſe, it will ſurely cover a multitude of imperfections.

Need we obſerve, that ſhould a few individuals ſuffer upon the occaſion, it cannot be imputed to us, it muſt be imputed to themſelves; eſpecially when every circumſtance of the caſe is properly conſidered. It would at any rate be falſe delicacy indeed, if evils, ſuch as this, were permitted to go down from generation to generation, and the inno-

innocent, for the ſake of an individual or individuals, to fall of courſe into the ſnare continually, and of courſe to be involved in their guilt, as well as ſubject to their danger. Vice muſt thus ſoon deluge the whole earth, and be triumphant for ever.

The appendix and a few ſhort inſertions have been added, ſince the letter was ſent to Sir John Sinclair, for whoſe information the contents indeed of the former were rendered altogether unneceſſary by the *incloſed* juſt mentioned. They will, it is hoped, upon this occaſion illuſtrate the ſeveral points, to which we could only allude in the letter, and at the ſame time add no ſmall weight to the letter itſelf. Our object in ſhort is upon the whole, to preſent the reader with a ſtriking proof of the neceſſity of a general reform of our charities from experience itſelf.

He muſt likewiſe be told, that though the truſtees in a full aſſembly reſolved upon an *immediate* reform of theirs many years ago, and were, of courſe, convinced of the propriety or rather the neceſſity of ſuch a ſtep; they ſtill continue to act; they ſtill continue to urge the very ſame objections againſt it, as they did before. The writer therefore could by no means omit the preſent opportunity of conſidering them ſeparately and more at large. This it hath been found even neceſſary to do from a regard to character, as well as other conſiderations.

Upon the appendix then he reſts the whole merits of his cauſe, ſo far as it relates to the benefaction, and ſhall only obſerve in the language of an Apoſtle, "*Who is he that can* "*harm his antagoniſts, if they be followers* "*of that, which is good.*" At all events, the companies as well as paſt truſtees will thus be enabled to vindicate themſelves, as far as poſſible, in the moſt eaſy and diſtinct manner.

And

And ſhould it unfortunately anſwer no other end, it may, it will, he hopes, ſerve at leaſt as a ſtanding memorial or record of the peculiar circumſtances of the caſe for *better times*; nor can any one, who preſumes to tranſgreſs hereafter, plead ignorance.

The following is an abſtract from the will of Mr. O—n J——s, *butcher*, to whom our companies are indebted for the bequeſt, ſo far as it may aſcertain or illuſtrate the more eſſential points in diſpute; and to that we ſhall juſt annex a few ſhort remarks, as a neceſſary introduction or key to the appendix in particular.

" I do give and bequeath to John Roberts, " the cripple, twenty ſhillings; to John Wil- " liams, the cripple, ten ſhillings; and the " lame man, the ſon of Joanerch Parry, " five ſhillings; and to Margery Holland, " and that family where ſhe lieth, ten ſhil- " lings.

 " I like-

" I likewiſe give &c. to the uſe of ſeven " poor boys of the pariſh of N——p, *law-* " *fully begotten of ſuch parents, as are truly* " *honeſt and religious*, being natives of that " pariſh, or whoſe parents have, at leaſt, for " the ſpace of *ſeven years done faithful and* " *true ſervice in the ſaid pariſh*; and my will " is, that they ſhall receive four pounds " yearly a-piece, to maintain them in the " ſchool from the age of &c. to be ordered " at the diſcretion of the miniſter and church- " vardens for the time being; and to be " choſen by the miniſter and church-war- " dens, *aiming at no private intereſt for fa-* " *vour or affection, but only the glory of God* " *and ſervice of his church*; *ſtill obſerving* " *the will and purpoſe of the bequeather and* " *donor*.

" And my will is, that the ſaid boys ſhall " *every Lord's Day* attend *preaching* and *ca-* " *techiſing*, one of them aſking and others " anſwering queſtions of the *catechiſm*, ſet

" out

" out by authority, by turns; but if the mi-
" niſter and church-wardens *ſhall neglect their*
" *duties to God and man in the diſpoſing and*
" *well-ordering* of this gift; my will is, that
" the pariſhioners, having by their *care-*
" *leſſneſs* and *unthankfulneſs rendered* them-
" ſelves *ſo unworthy*, ſhall *no longer enjoy*
" the benefit bequeathed—or ſhould their pa-
" rents or overſeers, *only looking to the gain*
" *and profit*, be remiſs in ſending them to
" ſchool for their learning and fitting for
" trades, then that boy, or thoſe boys to be
" *caſhiered*, &c.

" Item, I give *unto the moſt neceſſitous and*
" *decayed houſeholders* and *other honeſt poor*
" people of the pariſh of —— the ſum of
" ſix pounds, to be divided two ſeveral times
" of the year at the diſcretion of the mini-
" ſter and church-wardens, *without any fa-*
" *vour, partiality, or reſpect of perſons*, and
" the miniſter is to have for his care thirty
" ſhillings a-year and the ſchoolmaſter ten
" ſhil-

" ſhillings yearly, for his better inſpection
" over the boys. But if the miniſter afore-
" ſaid &c. ſhall *fraudulently* and *faithleſſly*
" *abuſe their truſt either to the aforeſaid boys*
" *or poor*, then my will is, that the *whole*
" and *full benefit* of the aforementioned lands
" ſhall *fall* for ever to the benefit and *uſe* of
" the moſt *neceſſitous* and *decayed* houſehol-
" ders, and other *impotent*, *poor* people of
" the pariſhes of St. Peter and Trinity in
" the city of C——r.*

" I do likewiſe give and bequeath to the
" *poor of every company* of the city of C—r,
" from year to year, orderly as they are wont
" to be ranked at Midſummer ſhow in that
" city; the tanners† being *firſt*, and ſo for-
" wards

* Pariſhes in a different county.

† It is, perhaps, not unworthy of obſervation, that, as a mark of his gratitude or *thankfulneſs*, he begins with the tanners, the company, to which he was principally indebted in the courſe of his trade.—How far the truſtees have in this reſpect followed their benefactor's example, and diſplayed that care and circumſpection, that

" wards in *their* turns, until all in *their turns*
" have enjoyed the benefit intended, and then
" to begin and ſo to proceed orderly, from
" year to year for ever, the *profits* and *rents*;
" to wit, the *full* and *yearly* profits of my
" lands in Minera to be employed for the
" *uſe* of the *poor* of the companies of ——,
" excepting five pounds yearly out of the
" profits of the ſaid lands, which I deviſe
" unto the mayor and ſheriffs of —— for
" the time being, *for their care in ſeeing this*
" part of my will *well and truly performed*,
" that is to ſay, forty ſhillings to the mayor
" to buy him a ring, and thirty ſhillings to
" each of the two ſheriffs, hoping that they
" *will uſe all care* and *circumſpection*, that
" no *increepers* or *comers-in by chance*, that
" have no *right privileges* to the freedom
" and franchiſes of —— ſhall have *any be-*
" *neſit at all* from this my gift; and if any
" of my lands ſhall be lawfully diſmort-

that worthineſs and thankfulneſs, which he dwells upon ſo much, the reader is to judge.

" gaged,

" gaged, then the ſaid mayor and ſheriffs " ſhall, immediately after the payment of " the money laid out by me upon thoſe lands, " *buy* and *purchaſe* lands, as may be *moſt* for " the *benefit* and *profit* of the companies " of ——.

" Furthermore, it is my will, that the le- " gacies bequeathed for the reparation of the " church of N——p (which, we may pre- " ſume, had been ſhamefully neglected) be " *firſt* paid out of my eſtate, &c.

" And after due coſts and charges, that " ſhall be neceſſary for the well and due ſet- " tling &c. that then my lands *ſhall for ever* " *be for the pious uſes in this my will men-* " *tioned.**

" Dated

* Are increepers of every kind, are taylors, &c. &c. &c. &c. who diſſipate the bequeſt in ſuperb pieces of plate, gold watches, ſumptuous entertainments, claret, madeira, and wax candles, though they even ſo piouſly drink to the pious memory of their benefactor, *worthy*

or

" Dated the 16th of February in the year " of our Lord God one thouſand ſix hun- " dred and fifty-eight."

Such are the dictates of a well-diſpoſed, though unimproved mind. Was there ever a more pious, a more humane will? And what could the wiſdom of the wiſeſt have added to it by way of precaution? How different from thoſe of modern date!* Every reader

or *unworthy*, *thankful* or *unthankful*, guilty of ſacrilege or not guilty? Are ſuch, at leaſt, *pious uſes* according to the idea or expreſſions of the donor? Do they *promote the glory of God and ſervice of his church?*

As oft as I reflect upon theſe grateful commemorations, it is too apt to remind me of a conjecture, which hath been much countenanced of late by ſome of our firſt authorities; viz. that the bleſſed are not inattentive to matters here below. Should that be the caſe, how muſt it aſtoniſh our benefactor to ſee ſuch wild, frantic ſcenes, ſuch antichriſtian orgies.

* Even the old, moſt awful introduction, every thing, in ſhort, that might tend to awaken the mind and impreſs it with a juſt ſenſe of ſuch an important tranſaction,

reader muſt, in ſhort, obſerve, that it is a fine, an uniform illuſtration of thoſe two great commandments, upon which hang all the law and the prophets: *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, and with all thy mind, and thy neighbour as thyſelf.*

Accordingly, his general direction enjoins the truſtees to *aim at no private intereſt for favour or affection, but only the glory of God and ſervice of his church.* With this view he leaves money for the reparation of the church itſelf, that God, in the firſt place, might upon all occaſions be worſhipped in the beauty of holineſs: and that the boys may be early impreſſed with every virtuous principle, with a juſt ſenſe of pure, undefiled religion, they are expreſſly required to attend preach-

tion, is now ignorantly omitted; and the conſequences, alas! of thoſe omiſſions are but too evident. The very laſt act of a man's life often becomes the moſt ridiculous one in it.

ing

ing and catechiſing regularly on the Lord's day. Nor are any but the children of *honeſt*, *uſeful*, and *religious* parents to partake of his bounty.

Should thoſe parents, alas! be remiſs in *fulfilling his will, their children are to be caſhiered*, and *that is all*; but if, he ſays, the truſtees *neglect their duties to God and man in the diſpoſing and well ordering this gift*, and ſhall by their *careleſſneſs* and *unthankfulneſs*, *fraudulently* and *faithleſſly* abuſe their truſt in relation *either* to the aforeſaid *boys or poor*, and even render themſelves *unworthy* of it, then his will is, that the *whole* and *full benefit* of the afore-mentioned lands *ſhall fall for ever to the benefit and uſe of the moſt neceſſitous and decayed houſekeepers, and other impotent* poor people of the pariſhes &c.

Thus the boys, the poor, innocent and helpleſs boys are to ſuffer for the miſconduct of others, and their legacy even to be *forfeited*

and

and applied for a purpoſe leſs liable to abuſe. The miſconduct of a truſtee in the donor's eye was, it ſeems, unpardonable indeed, and, as ſuch, to be puniſhed with the utmoſt ſeverity, with every mark of his diſpleaſure.

As to the principal charity in queſtion, that I mean, which was intended for the uſe of the poor brethren &c.* we may well imagine, that our benefactor thought, it would be highly improper in him to betray the leaſt ſuſpicion of his truſtees, men in the moſt conſpicuous, publick offices, and upon whom the publick eye would neceſſarily be fixed.

For this reaſon he only juſt inſtructs them to diſtribute the *full profits* of his eſtate for the uſe of the poor brethren of the companies, and *conſequently to the individual members*, in their *rotation* or *turns*, excluding increepers of every kind; and there leaves them to collect from the whole tenor of his will,

* See page the 10th.

what

what was their duty in other reſpects, and what would be the conſequences of tranſgreſſing it.

Beſide the legacy ſpecified above, there are or ought to be, we ſhould imagine, fifteen thouſand pounds at leaſt, money, which aroſe out of the eſtate from the farm of a lead mine about forty years ago. This, by way of diſtinction, was at firſt called the accumulated ſum, and conſidered as a ſubſequent fund; but being ſoon conſolidated with the other, the revenue became, of courſe, too large for a charitable endowment, too large for the poor in any view. The rich, therefore, ſcrupled not to exclude them out of the companies by *exorbitant*, *arbitrary* fines, and thus are, or ſoon will be in poſſeſſion of the whole. Hence aroſe the manifold evils, againſt which we have ſo often remonſtrated, but in vain: Thoſe evils are fully explained in the appendix.

It muſt be obſerved likewiſe, that every member of the b--y c--p---te, conſequently every truſtee is a member of a company, the more independent ones being all enrolled in that of the inn-keepers, as votaries, we preſume, of the jolly God, Bacchus.*

With reſpect to the companies in general, thoſe, who have a right to admiſſion from ſervitude or patrimony, cannot, of courſe, be *legally* excluded out of them, paying a certain, cuſtomary fine, a mere trifle; and to be a member of one company alone is ſufficient to anſwer every publick, every legal purpoſe.

Thus ſtands the caſe, we apprehend, every where elſe, and ſo, at leaſt, it was with us, until the diſcovery of the mine reverſed at once the whole ſyſtem.

* If in repreſenting matters of this ſort there ſhould be any little inaccuracy, it is ſuch, as will by no means affect the queſtion in general, or its more eſſential articles.

Hence we may collect the meaning of increepers, that peculiar and peculiarly opprobrious term, and how well it is adapted to not a few of Mr. O--n J---s's penſioners, who, reptile-like, creep by the moſt indirect means into one company after another, and inſtead of partaking according to the will in rotation or their turns, divide the ſpoil with the *druggiſts* firſt, the fiſhmongers after, then &c. &c.

With theſe obſervations we ſhall refer the reader to the appendix, adding only, that to prevent ſuch abuſes, and from a regard to the honour of the town, as well as to reflect that, which is due to the memory of ſuch a noble benefactor, the plan of an aſylum* was humbly propoſed, and at length

* Similar to that of the Fiſhmongers at Newington Butts. Such a memorial, it is preſumed, would be not leſs honourable to the benefactor himſelf and conſequently not leſs a mark of gratitude, than even his

 portrait

length agreed to by the truſtees themſelves, paſt, preſent, and future, as the only effectual way, in ſhort, of reforming the charity, and ſecuring the *full benefit* of it for the *uſe of the poor brethren from generation to generation.*

The queries, mentioned in the title page, were, it is preſumed for many reaſons, circulated under the direction of the board of agriculture. But however that may be, it can neither affect the nature of the caſe or reaſoning upon it. They are, under every view, not leſs the objects of attention. And to whom could we addreſs ourſelves upon an occaſion, like this, with ſo much propriety in every reſpect, as their preſident?

portrait in our *prætorium*, that hand-writing upon the wall, as it is eſteemed by ſome. Nor will their new and moſt ſplendid banners, for which we are, it ſeems, indebted to the diſcovery of the mine, be either more pleaſing to the publick or more uſeful to individuals.

PLAIN

Part. 1st

PLAIN REASONS,

&c. &c.

SIR,

C——r, *March* 29, 1795.

I AM happy to find from No. 134, that the ſociety, of which you have the honor to be preſident, is making every inquiry, that may in any degree contribute to the relief of the poor under their preſent moſt unfavourable circumſtances. All your queries, in fact, tend ultimately to that point.

Should it not then be a leading ſtep to *recover their own*, their *property of every kind for them*, eſpecially where it can be done with little or no trouble, without a ſingle ſhilling of expenſe, and ſoon too; which, at the preſent alarming period, muſt be a matter

of no ſmall importance? The *incloſed* will, if I miſtake not, furniſh you with an inſtance of this ſort, an inſtance, that in other reſpects hath been attended with the moſt dreadful conſequences, and yet, in *its preſent very peculiar ſtate*,* nothing is wanting, but the appearance alone of power, nothing but a little authority to correct the evil, great as it is.

What might be done by a proper application of ſuch charities in general, is evident from Mr. Abdy's pleaſing account of one inſtance only, in the ſame number of your Annals. Would to God, the example were univerſally followed! For by a groſs abuſe of them, an offence, which becomes every day more and more common, the poor are not only deprived of what may juſtly be called *their own*, but unfortunately ſuffer for it in other ways alſo. Few are inclined to contribute by voluntary ſubſcriptions, that moſt happy and ſeaſonable relief under the preſſure of our parochial rates, enormous as they are, or by thoſe rates indeed themſelves, towards the ſupport of ſuch, as may have every poſſible

* See the appendix, article the 1ſt.

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ſible claim to one from a different quarter. In times of general diſtreſs particularly, we are apt to think it enough, to bear our own burden and the burden of him that hath none to help him, without eaſing the ſhoulders of others, of others, who are perhaps not only more opulent, but for one penny they may beſtow on the poor, have robbed them even of a thouſand.* And it is impoſſible to ſay, how much the intereſt of charity in general ſuffers from ſuch examples. They deſtroy the very root, the grain of muſtard-ſeed, which, if not injured, ſoon becomes a tree, ſo that even the birds of the air lodge in its branches, and are protected from the ſtorm.

* The miſapplication of charity could never appear in a more unfavourable light or be leſs excuſable than upon ſuch occaſions, and where it proceeds from thoſe, who neceſſarily take the lead in all our more publick exertions for the poor, it is unfortunate indeed. The improper uſe of it in ſome inſtances, and eſpecially ———, can never be the way to recommend it in others; and what is charity but religion itſelf? The charity therefore of ſuch perſons in particular ſhould be,

All bright as an angel new-dropp'd from the ſky,

uniform and conſiſtent, *pure and undefil'd.*

Under this view I flatter myſelf, that the incloſed may promote the very humane and general intention of the board, as well as that particular end, for which it was more immediately calculated.

The whole reaſoning indeed on the caſe is in no ſmall degree applicable to both: they are both, in fact, different modes only of relieving the poor, and therefore, upon ſuch an occaſion, cannot but be conſidered as parts, eſſential parts, of one and the ſame publick-ſpirited plan. If the proſpect before us, Sir, be ſo alarming, why ſhould we not avail ourſelves of every advantage, every material advantage at leaſt, and eſpecially when it would in other reſpects be attended with the moſt happy and important conſequences? If, in ſhort, amidſt ſo many temporary expedients, and ſome of them indeed but of little moment, ſuch an obvious, ſuch a conſiderable, ſuch a perpetual reſource is even totally neglected, will it not be ſaid, that all our exertions, however ſpecious, proceed, in fact, not from the genuine principles of humanity, but from a regard to the rich, rather than the poor, from political,

or

or even ſelfiſh motives only? *To do juſtice and love mercy* is the natural and indiſpenſable order of things, and repreſented as ſuch under every diſpenſation. The latter indeed of theſe implies even the former, or the former is rather the conſequence of it. For upon this or any other occaſion how can we be truly merciful to the poor, if at the ſame time, little as they have, we either rob them ourſelves, or ſuffer others to do it with impunity? Why, in ſhort, do we conclude, that the great God himſelf muſt be juſt, but becauſe juſtice is the natural conſequence of his goodneſs? That ſingle precept, *Be ye merciful, as your Father in Heaven is merciful*, comprehends, in fact, the whole of moral virtue; and it is elſewhere ſo explained by our Saviour himſelf, *Whoſo loveth his brother*, he tells us, *hath fulfilled the law*, hath, according to the uſual acceptation of the words, been juſt as well as merciful, juſt to the poor as well as rich, juſt to every man as his brother.* This reaſoning, applied to public bo-

* Can the ſame fountain ſend forth ſweet water and bitter?

dies,

dies, carries ſtill greater weight, juſtice being the chief corner ſtone, the foundation itſelf of all laws, of all public as well as private happineſs; I mean not to depreciate your preſent exertions, nor would I for the world. *Theſe*, as our Divine Teacher obſerves, *ought we to have done, but not to leave the other undone.* My only wiſh is, that they may *in due time* be complete, and anſwer, as far as poſſible, the great end propoſed; that whilſt we are ſo much engaged in labours of love, in being ſo far merciful to the poor, we may not forget to relieve them likewiſe by a ſtrict conformity to every act of juſtice, which they may expect from us, knowing, that *whoſoever offendeth in one point, in one ſuch point, is guilty of all.* To reſume our former alluſion, we ſhould by no means ſuffer the root itſelf to periſh from a minute or too careful an attention to the branches, and the branches only: With the root the branches themſelves muſt periſh. It is, in ſhort, the kind, the benevolent propenſity, ſo ſtrongly implanted in us by the God of nature, the philanthropic diſpoſition, which ſhould, on all ſuch occaſions, be attended to more than every thing elſe. Every

thing

thing elſe will *be added unto it*, will follow of courſe.*

To correct therefore the abuſes of charity, and by correcting them to promote or cheriſh ſuch a diſpoſition amongſt us, muſt be the beſt way of ſerving the poor in various reſpects, and not only of ſerving the poor, but the community in general: For to what, in fact, are we principally to impute our preſent calamities, but to extreme ſelfiſhneſs, a vulture-like, inſatiable rapacity, which ſhows itſelf in every form, in every rank of life, and upon almoſt every occaſion.† Men, in ſhort, who

* It is thus that we are to attain that chriſtian excellence or perfection *of loving our neighbour as ourſelves—of doing even to others, as we wou'd be done unto—of having one common intereſt, as members of the ſame body.* All our other expedients are and muſt be of a ſubordinate nature, and we can only depend upon them ſo far, as they proceed from this grand, regulating principle.

† This evil, from a ſupine, puſillanimous ſubmiſſion to it, is become at length alarming in the higheſt degree, and even the moſt prominent feature of the age and country in which we live. What the hiſtorian ob-

who have been long accuſtomed to ſpare not the moſt ſacred even of all treaſures, that treaſure,

obſerved to the diſhonor of a certain well-known individual, *alieni appetens, ſui profuſus*, may now with too much reaſon be applied to individuals in general, and the latter of theſe evils is undoubtedly the grand cauſe of the former: the one cannot be ſupplied but by the other. From boundleſs luxury then or a general profuſion general rapacity of courſe muſt ariſe, and the very worſt ſymptom of it is that, which we have been ſo anxious to correct. But how, alas! ſhall ſuch mighty evils be ſubdued, when neither the devaſtations of war nor the apprehenſion even of famine itſelf have in the leaſt degree contributed to it?

Here perhaps it will be ſhrewdly obſerved,

" By devaſtations the rough warrior gains,
" And farmers fatten moſt, when famine reigns."

To theſe we might add a long and honorable train of co—t—rs, monopolizers, &c. &c. But amid ſuch extortion, ſuch real ſcarcity, ſuch a luxurious conſumption, what is to become of the poor eſpecially? If we are ſo charitable as to reſtore their charities, will there not ſtill be a legion of evils to contend with? That Providence generally adapts its puniſhments to the peculiar nature of man's offences, in order to render us more ſenſible of them ourſelves as well as a more ſtriking example to others, is a truth, which

ſure, which hath been devoted to miſery and want, are fit for little elſe, but

Treaſons, ſtratagems, and ſpoils.

If ſuch practices remain uncorrected, we may bid adieu to all ſocial comfort.

More might be urged, but you have already been detained too long. Permit me only to obſerve, that the reaſons aſſigned by your very judicious and publick-ſpirited ſecretary in favor of a general incloſure are not leſs applicable to a general reform of our charities.* In either inſtance there never could

which might be confirmed by numberleſs inſtances; and hath been finely and ſeaſonably illuſtrated in a late very learned treatiſe on the Egyptian plagues. After ſuch an alarm then ſhall we perſevere in the abuſe of its bleſſings, until the very bleſſings themſelves are juſtly withdrawn from us? It will not be improper to add, that thoſe, who have been chiefly inſtrumental in cauſing publick calamities of any kind, have generally ſuffered from them in the moſt exemplary manner. And then *what hath pride profited, what riches, &c.*

* In both caſes obſtructions there certainly have been, and ſtill are, of a diſagreeable nature, but thoſe obſtructions are no longer to be regarded. See No. 139 of the annals: ſee our appendix.

be a ſtronger plea. Humanity calls aloud for the one; Humanity and juſtice for the other. On ſuch occaſions there can be no room for temporizing, no room for any unneceſſary delay. *Fiat juſtitia, ruat cœlum.**

I am, Sir, with a juſt ſenſe of that high and very important office, which you fill with ſo much *eclat* to yourſelf and your country,

Your moſt obedient,

Humble ſervant,

A Citizen of ——, and truly anxious for its honor, its proſperity, and peace.

P. S. Suppoſe, by way of a preſent temporary expedient, an addreſs from the board were to appear in a few of the publick papers or your annals at leaſt, recommending it in the ſtrongeſt terms to individuals as well as publick bodies, to diſpoſe of their charities in truſt, *bonâ fide*, and with all that attention, which the peculiar circumſtances of the times may require; expreſſive of a real concern alſo, that they ſhould have too much

* Juſtice indeed, as Mr. Burke obſerves, is beyond a doubt even the ſtanding policy itſelf of civil ſociety.

reaſon

reaſon from publick as well as private remonſtrances,† to take a ſtep ſo diſtreſſing to themſelves, ſo &c. &c. and be compelled, if that addreſs doth not anſwer the end propoſed, to have recourſe even to Parliament itſelf.

The board, I hope, will excuſe this liberty; for having neither ſpared time, labor, nor expenſe, in the purſuit myſelf, I even fancy that others, gentlemen like them eſpecially, will, from the ſame motives, be not leſs inclined to promote it to the utmoſt of their power; and of their power who can doubt? What an effect an addreſs of this kind might have upon the moſt diſſolute or even ſordid beings, at ſuch an alarming criſis, who can ſay?* To the virtuous at leaſt and well-diſpoſed, who through the arti-

† See the concluſion of the appendix, a part of which was originally included in the poſtſcript.

* When the divine judgements are ſo manifeſtly abroad *from the riſing up almoſt of the ſun unto the going down thereof, when the whole head is ſick and the whole heart faint, the inhabitants of the earth will ſurely learn righteouſneſs*, will, if ever, *learn to do juſtice and love mercy.*

Other

artifice of others or for want merely of attention too often fall into ſuch errors, it might be of particular uſe. It would be not unlike that moſt gracious, divine admonition, *Behold thou art made whole, ſin no more, leſt a worſe thing come unto thee*, and were it attended with no other effect, put them on their guard for the future.

Other expedients we may purſue, but that alone can render them ſucceſsful: That and that alone can appeaſe the wrath of heaven, and bring down again the long-wiſhed for bleſſings of peace and plenty.

AN

APPENDIX,

In which the more eſſential articles of the charity, alluded to in the title-page, are ſeparately conſidered, and a few additional arguments offered in favour of a general reform of our charities.

It's preſent very peculiar ſtate, &c.

THE miſapplication of Mr. O——n J—s's charity and the evils likewiſe ariſing from arbitrary fines* were many years ago acknowledged in printed hand-bills by the truſtees themſelves, as a neceſſary ſtep to a

* See the ſubſequent article.

reform. Even the plan of an aſylum was, after four general meetings of the b—y c—p—te in four ſucceſſive weeks, publickly adopted and announced, and the very ground, upon which it was to have been erected in a manner fixed upon. At theſe meetings our noble Peer himſelf preſided, and was at that time uncommonly anxious to ſee the ſcheme carried into execution. His Lordſhip's exertions however, ſtrenuous as they were, proved abortive. But why or for what reaſons we can only judge from conjecture, and are aſtoniſhed, that the whole myſtery, intereſting as it is, hath not long ſince been explained either by him, the truſtees in general or their agent, from a regard in ſhort to their own honour, as well as the ſatisfaction of the publick. Memento's of the moſt urgent kind have not been wanting for that purpoſe.

We were alſo particularly deſirous to learn, what kind of ſecurity can induce them to prefer 4 to 5 *per cent.* for ſo large a ſum, intereſt, which might indiſputably be had, and upon certain ſecurity too. Is

it on *terrâ firmâ*, or *in nubibus*, or in the vaſt abyſs profound, or is the whole or any part of it without any ſecurity in the hands of one, who makes 5 *per cent.* himſelf, and is thus *even* at *preſent*, as being truly miſerable and in extreme want, deſervedly and charitably favoured with a fifth of the ſubſequent revenue?

If ſecurities there are of a regular and unexceptionable kind, why ſo ſtudiouſly concealed? *Notes*, *bonds*, *canals*, we can by no means approve of as ſuch, neither are they ſo in fact. They are but poor ſecurities, alas! for the poor eſpecially. So ſaith experience, ſo ſaith this very charity itſelf; which hath already ſuffered to a large amount by the two latter, and may from the former perhaps ſuffer even ſtill more.

In the canal alone two thouſand pounds of the accumulated ſum were actually ſunk many years ago, which with the intereſt, that might have ariſen from it, we ſcruple not to include under the fifteen thouſand mentioned in the advertiſement.

Such a bequeſt ſurely was not intended juſt to ſerve any preſent purpoſe or purpoſes, however flattering, however popular; to be ſubject to perils either by wind or by water, to chance in any way or degree, but to be preſerved as a *ſacred depoſit*, *an inviolable truſt* for the uſe of the *poor freemen* of the ſeveral companies *for ever*. Shall truſtees, ſhall thoſe eſpecially, who are under the particular direction of guides learned, of courſe, as they muſt be in the law, ſpeculate thus? Shall their guides indeed even permit them to do ſo? Shall they permit them to fall into ſuch a fatal error, an error ſo inconſiſtent with the uniform, the well-known determinations of chancery itſelf? Was it, in ſhort, the way to preſerve the whole or any part of the endowment *for ever?* Hath it proved to be ſo in fact?

The writer's impertinence, he hath been told by the parties concerned, was, many years ago, the cauſe of advancing the intereſt of the remaining part of the accumulated ſum, that, we mean, which the truſtees themſelves acknowledge to be ſo, viz.

ten

ten thouſand pounds and upwards, from 3 to 4 *per cent.* For many years before that period, as he hath been told by them likewiſe, it produced only three *to the companies*, and for ſome years again before that, but two. We are now, I fear, got to the *ne plus ultra*, ſuch is the abhorrence, which our ſucceſſive truſtees, and their agent in particular, have always had to the very appearance of uſury. There may however be ſome, who are inclined to think, that the poor at leaſt were not thus to enjoy the *full benefit* of the charity according to the expreſſions of the donor, nor will others perhaps be even altogether reconciled to ſuch *a pious uſe* of it. With reſpect to the poor, were the poor to enjoy it, or *in foro conſcientiæ*, where in fact is the difference between depriving them of a part of the principal, or of the intereſt, which that principal ought to produce? However criminal the former may be, the latter is certainly not leſs ſo.

The following is a copy of the official printed hand-bill, circulated in conſequence of the ſeveral meetings held in the year

1786, and which, we preſume, is alone a ſufficient proof, that a reform of our charities was become neceſſary, in the opinion even of the parties concerned.

"*C——r, Nov.* 16, 1786.

" THE truſtees of the late O—n J—s's " will having intimated to the aldermen " and ſtewards of the ſeveral companies of " this city their deſire, that ſuch of the " companies, as had lately made orders to " increaſe the fines payable on the admiſ- " ſion of brothers into their reſpective ſo- " cieties, ſhould make void thoſe orders, " and reſtore the orders regulating the ad- " miſſion of brothers which were in force " on the *ſeventh* day *of June*, 1757, *to the* " *intent* the *rights* and *privileges* of the " ſeveral companies might be the *better pre-* " *ſerved and ſupported, the objects of this,* " *as well as ſeveral other benefactions in* " *this city, particularly lot gowns enlarged,* " *and the poor freemen in general have the* " *benefit of them.* The truſtees *have no* " *doubt, but ſuch companies as have not* " *already complied with the above intima-* " *tion will ſoon do ſo.* They therefore ear- " neſtly

" neſtly recommend it to thoſe freemen,
" who are not *already members of compa-*
" *nies*, but have a *legal right* to *become* ſuch,
" forthwith to apply for admiſſion, on *the*
" *fines payable previous to the ſeventh day*
" *of June*, 1757, to the intent the above-
" mentioned *charitable purpoſes may be bet-*
" *ter anſwered.*"

The objects of this addreſs then were expreſsly, 1ſt, to regulate or reform our charities, that they might *the better anſwer the purpoſes, to which they were reſpectively devoted*—2d, to *enlarge* or augment them—3d, to adopt both theſe expedients *for the benefit of* or with *a view to ſerve* the *poor freemen in general*, a *benefit* conſequently, of which they were *at that time* and long had been deprived.

It is needleſs perhaps to obſerve, that every grievance of this ſort is here in effect laid to the charge of the ſtewards of the companies: But why as being leading members of, thoſe companies and their ſtewards of courſe in general, did not the truſtees themſelves prevent ſuch abuſes from the firſt, or was it

not in their power at all times to remove every obſtruction, that might in the leaſt interrupt the current, or regular courſe of the charities. Evaſions or ſubterfuges of this ſort to a liberal mind are more diſtreſſing, than the faults themſelves.

Reader, canſt thou ſuppoſe, that after the circulation of ſuch a memorable hand-bill, immediately after it, the whole buſineſs was ſuſpended at once, and never reſumed.

As to the ſeveral other benefactions, I ſhall only obſerve in general, that according even to the printed hand-bill itſelf they are *all* in much the ſame ſtate with this and the *Lot Gowns*, a moſt wretched ſtate indeed. Of the principal articles therefore or general charge, may I not ſay with the great Roman orator, *Habeo confitentem reum.* If proofs were wanting, other proofs there are in great abundance.*

Under

* We ſome time ago endeavoured to influence theſe gentlemen by the following quotations from a moſt elegant writer, as well as diſtinguiſhed politician; quotations, which cannot be too often repeated in a caſe

Under this head the reader muſt be informed, that from the very commencement

caſe like this, or for the benefit of mankind in general. They contain a golden rule of the very firſt importance. " I own," ſays he, " I cannot compre-
" hend, that there is any dignity either in being in
" the wrong, or perſiſting in it. I have known
" friendſhip preſerved and affection gained, but I ne-
" ver knew dignity loſt by the candid acknowledge-
" ment of an error.

" Every candid miniſter muſt own, that adminiſ-
" tration has ſuffered in more inſtances than one both
" in intereſt and credit, by not chuſing to give up
" points, that cannot be defended." See the ſpeech intended to have been ſpoken in the American buſineſs, p. 21.

An ingenious writer, ſpeaking of this celebrated performance, obſerves, " that our ill-fated nation will
" long lament, that it had neither foreſight to diſ-
" cern, nor the virtue to embrace the truths, he
" told." See Hiſtorical remarks on taxation, &c p. 78.

But here the caſe is of a ſtill more extraordinary nature. The parties concerned are even ſenſible of their error, have even acknowledged the truths, that were told them, in the moſt unequivocal manner, but hitherto at leaſt have by no means had the virtue to act accordingly. How fatal muſt be the conſequences of ſuch infatuation! How vain their dependance, &c.!

of

of the diſpute, we have always had too much reaſon to be apprehenſive for the accumulated ſum, and we at firſt importuned the leading truſtee to place it in the funds, the 3 *per cents:* being at that time very low, not more, we believe, than 54 or 55. We even ventured to obſerve, that there it ſhould be, as well for the credit and ſecurity of the truſtees themſelves, as the ſatisfaction of the parties concerned, nor would chancery itſelf admit of any alternative. We obſerved farther, that the perſons, who partook, whether juſtly or unjuſtly, muſt derive a conſiderable advantage from ſuch a ſtep; ſo that, in fact, no one could have the leaſt objection to it.* But even that argument,

* The funds ever were the proper place for ſuch endowments, and are not leſs ſo, it is preſumed, amid the ſundry and manifold changes, the unaccountable fluctuations of the preſent day. What ſums, what immenſe ſums have been ſacrificed for want of ſuch a general precaution, a precaution, which ſhould by no means be left to the caprice of individuals of every or even of any deſcription. In the preſent inſtance it behoves us to profeſs, that we are not without our apprehenſions of a particular nature, and ſhall,

gument, irreſiſtible as it ſeemed to be, was by no means attended with the deſired effect. This was the firſt bad ſymptom, and this the truſtee, who, after having long flattered us with the hopes of a perfect reform, introduced the practice of taking bonds of indemnity from the very objects themſelves.

That there is an unfortunate embargo of ſome kind or other upon the caſh, which at preſent perhaps chancery alone can remove, we ſhall always think, until proper authority hath convinced us of our error. Why elſe have ſo many of the truſtees, the great ——— in particular, fallen off from the ſtrongeſt engagements, publick as well as private, and on an occaſion eſpecially ſuch as that, which had produced the printed hand-bill, at the very inſtant of trial?

ſhall, upon a proper occaſion, be at all times ready to explain them.

Qu. Should the whole or any part of the remaining principal be loſt ——— eſpecially, what clamours ſhall we have from every quarter, and upon whom will they ultimately and juſtly fall?

This,

This, in fact, is the only favourable interpretation, which ſuch tranſactions will admit of, though by no means an apology for them, and this indeed unravels at once the whole myſtery. The truſtees, we preſume, not having attended to the buſineſs themſelves, but little ſuſpected, that the *Sine quâ non* was in limbo, until it became neceſſary to fulfil their engagement, and even that ſecret, we ſhould imagine, was imparted to thoſe only of the current year; ſo that many promiſed, but not an individual perhaps had it in his power to perform.

That liberties of this kind ſhould be taken with publick bodies, by one eſpecially, who is nothing more than *their ſcribe, the very ſervant of all*, ſeems, we muſt confeſs, rather improbable. But the following anecdote, communicated to us by the gentleman himſelf, will perhaps remove at once all our ſcruples. Not having been accuſtomed to be led in the trammels of a T— C—, like many of his more humble brethren, he peremptorily inſiſted, at one of their publick meetings, upon ſeeing the black book relative to the charity. This was no unreaſon-

able

able demand. His ſubſtitute however would not grant him that indulgence without an engagement of ſecrecy; but even told him, that he could have no concern with any tranſactions, except *thoſe of his own year*. This was Cardinal Wolſey's *I and my king, or the ſervant above his maſter, in perfection*. But if this be the nature of a truſt, if this be law, why any books, why an agent, why emoluments without end? *Burn the books*, &c. &c.

And why ſecrecy? The Abbe Raynal hath with too much reaſon obſerved, "that injuſtice and tyranny love darkneſs, in order to conceal themſelves from their intended victims." V. I. p. 396. In a charitable buſineſs at leaſt, every circumſtance throughout every department, inſtead of being enveloped in Egyptian darkneſs, ſhould to all the world be as clear, as the ſun at noon-day, to a truſtee in particular.

With reſpect to the companies and their fines, which occaſioned the printed hand-bill.

THESE fines have long been the ſource of great and perpetual evils in various reſpects. The reader therefore muſt permit us to expatiate a little on ſo intereſting a part of the ſubject.

Many are the peculiarities, that diſtinguiſh this charity in *its preſent ſtate*, and it is hard to ſay, which of them is the leaſt excuſable. For near a century the poor brethren had, according to the language of the will, enjoyed the *rents and profits* of the eſtate quietly and without interruption. But when the *mine* poured forth its treaſures, thoſe treaſures, the rich brethren ſagaciouſly obſerved, were neither *rents* nor *profits*, but their own ſavings, clearly proving the weakneſs of that old, that univerſal maxim, *from nothing nothing can come*; for out of no income at all by a new ſpecies of œconomy, from no principal even a very large one

one *was ſaved* according to their own account.

Of the revenue ariſing from hence they condeſcended at firſt to partake only with the reſt of their brethren, but having taſted it's ſweets and the proſpect, alas! brightening up continually upon them, they reſolved in an evil hour, as we ſhould ſuppoſe, to enjoy the whole, and ſoon thought of a moſt happy expedient for the purpoſe. The expedient was nothing more, than a gradual excluſion of real objects, of the poor in general, out of their companies by *enormous, arbitrary fines*, fines advanced from one or two pounds to forty or fifty or more, ſo far at leaſt as to amount to a complete prohibition. Thus each company was in fact ſoon reduced to a few, very few individuals. In that of the fiſhmongers it was not ſo much, as thou and Ziba divide the ſpoil. There remained only one ſolitary brother, who died but a ſhort time, before the long-expected golden ſhower fell. Senſible however of his approaching end this very valuable and publick-ſpirited citizen took care to adopt a few, like himſelf, on the beſt terms, we may preſume, which the cir-

circumſtances of ſuch a caſe would admit of. Theſe were the very men, to whom we are in a great meaſure indebted for the happy introduction of bonds of indemnity, ſome account of which we ſhall give the reader in due time.

The diſtinction then between the original and ſubſequent revenues not having been preſerved, the rich brethren of each company by this one manœuvre neceſſarily are, or ſoon will be poſſeſſed even of both, without having the leaſt right, the leaſt ſhadow of a right, the leaſt pretenſion to either; and thus, in fact, the diſcovery of the mine was to the poor, to thoſe we mean, who had a right from ſervitude or patrimony to an admiſſion into the companies, a moſt unfortunate event. With the accumulated ſum they, of courſe, loſt *the rents and profits*, that revenue, which had long been enjoyed by them without the leaſt moleſtation. In vain did Providence diſplay ſuch peculiar loving-kindneſs in pouring forth it's ſecret treaſures for their relief! In vain did Mr. O—n J—s, that moſt benevolent man,

man, endure many a ſummer's ſcorching ſun, many a winter's chilling blaſt, from the hopes of being enabled to leave ſome memorial, ſome happy, perpetual memorial, of his regard for them.

In the advertiſement we have alſo obſerved, that not content with excluding the poor, and partaking largely, of courſe, once in twenty-four years, or according to the plain language of the donor *in their rotation*, there are many, who even inſinuate themſelves into different companies one after another, and partake with all. This is frequently done by becoming their clerk, or, in fact, their footman out of livery on eleemoſynary ſtipends. What an honourable diſtinction for thoſe eſpecially, who have ſome pretenſions to the notice of the publick!

The reader likewiſe muſt be informed, that as our m—y—r and ſheriffs, the annual truſtees, are all members of a company, and as the richeſt never ſcruple to partake, whenever it is in their power to do it, the objects, of courſe, thoſe who have received, muſt frequently become truſtees,

and after being truſtees objects again, by a kind of an aſcending and deſcending line; and it even ſometimes happens, that the truſtees are both truſtees and objects upon the ſame occaſion; conſequently they are often paid, as truſtees, for paying themſelves as objects, or partakers with their reſpective companies. Thus do we ſee our Right Worſhipful, the great repreſentative of his royal maſter, divide the ſpoil, the charity of a butcher with &c. &c. Was there ever ſuch a degradation of real majeſty, for ſo it may be called, on the immenſe theatre of the civilized world! Is there a ſingle inſtance to be found, where the ſame individual may at the ſame time be a truſtee and object of the very ſame charity? What a confuſion of ideas, language, &c.

We hope however, that the annals or civic hiſtory of our town will not be diſgraced again by another ſuch inſtance, another in the courſe of the preſent year, *one thouſand ſeven hundred and ninety-five.*

Qu. if the fines were reduced in fact, as ſome of the truſtees pretend, why not a reform

reform according to the printed hand-bill? Why even a relapſe? Could there be a more ſtriking proof, that the permanent plan, in ſhort, of an aſylum is the only one, from which we can hope for an effectual reform?

As a confirmation of this it is painful to add, that *even the* few *real objects ſtill in the companies* are but little benefited by the charity; their ſhares, long before they become due, being generally, if not always, ſacrificed in the moment of diſtreſs to men with iron bowels for a little preſent relief, a meſs even of porridge.

With reſpect to the meaning of profits, *the foundation of this diſpute, &c.*

IN the preceding article we had occaſion juſt to introduce *rents* and *profits*, the terms, which Mr. O—n J——s makes uſe of in his bequeſt to the companies. The meaning of the latter is, we preſume, ſufficiently aſcertained by it's etymology alone; and, if we may judge from experience, no word

in the language is either ſo well underſtood, or ſo univerſally applied in it's fulleſt extent. It is in every view a word of boundleſs ſignification. The profits of an eſtate cannot, in ſhort, but include every thing, which that eſtate produceth in every poſſible way, above, on, or beneath it's ſurface. Had Mr. O—n J——s indeed been converſant in the antiquities of his own country, he might poſſibly have adopted a clauſe, that in *expreſs terms* would have anſwered his purpoſe; and which is to be met with only in writings of the oldeſt date.

" I William king of England give from " me and mine to thee and thine the " ——— of ——— *from heaven* " *above to hell beneath.*" How comprehenſive in meaning, yet how conciſe! How different from the everlaſting jargon &c.! Such was the whole form of a conveyance in William the Conqueror's time, and there is in reality a grant of this ſort now exiſting from even William himſelf to a family in our own county.

But if any doubt could ariſe from theſe expreſſions, he himſelf with a *prophetic kind*

kind of ſagacity, hath explained their meaning in the moſt general, the moſt unexceptionable terms, by *full profits* &c. and as if not ſatisfied with that, by the *whole* and *full benefit* &c. Could even language do more? *See the abſtract from the will.*

How the truſtees therefore were led into ſuch a *palpable error*, we preſume not to ſay, but ſhall always be of opinion, that if the *mine* again pours forth its golden torrents, they themſelves, *mutatis mutandis*, will not ſuffer their courſe to be diverted for the ſake *of ſavings* or under any ſuch pretence, but claim the whole, as *real profits*; *ſavings* they could not be called by any figure, or diſtortion of ſpeech.

But Mr. O—n J—-s, it is ſaid, never thought of a *mine*, a *ſubſequent fund* &c. What then? He gave away that, from whence it aroſe, to a particular uſe without the leaſt reſerve or exception. Conſequently he gave the whole, all that he was entitled to himſelf, and if his will was not ſufficient to transfer the inviſible, as well as viſible, the ſubterraneous, as well as ſuperficial advanta-

ges to the charity itſelf, what concern can it's truſtees have with them? Here the *argumentum à fortiori* was too glaring.*

But where, it is ſaid likewiſe with no ſmall degree of ſelf-importance, would this money have been, this money, about which you are for ever *boring* us, Sir, had not we ourſelves ſaved it?† Saved, ſtrictly ſpeaking, it was not, &c.

But admitting the expreſſion, why at leaſt ſhould it not have been ſaved for the *uſe and advantage of the poor brethren only?* What elſe could in any degree juſtify the proceeding? Were a common or private

* Their province is only to ſee the will carried into execution, whatever it may be, but by no means to ſuperſede the legatees in any reſpect.

† The queſtion with us is of a more determinate as well as a more eſſential kind, and yet admits not, it ſeems, of a more ſatisfactory anſwer. We are only deſirous to know, what is become of theſe *ſavings*, ſav'd as they were at firſt with ſo much care, ſo much fidelity, &c. &c. But a day of account there muſt be, and then ——.

truſtee

truſtee to make uſe of ſuch a plea in a ſimilar caſe, ſhould we not at once exclaim,

Hic niger eſt, hunc tu, Romane, caveto.

Our antagoniſts themſelves perhaps would even ſet the example; and what are they, in fact, but common truſtees?

Here it will not be improper to correct a few errors, which have, we preſume, contributed to miſlead the truſtees in reſpect to this important buſineſs. Of one of them our quondam Recorder T—— was the cauſe, or if not the cauſe, at leaſt confirmed them in it.

He was of opinion, that the mayor and ſheriffs were *ex officio* obliged to act as truſtees, according to the uniform example of their predeceſſors,* and by his written

* If this be admitted, there is an end of our diſpute at once. It may juſt as well be ſaid, that the truſtees and rich brethren muſt all continue to partake, as their predeceſſors have done. And thus the influence alas! of example, than which nothing can be more miſchievous in general, is to ſuperſede or triumph over truth, reaſon, juſtice, humanity, &c. &c.

ſiat actually conſtrained one gentleman to ſubject himſelf to the manifold evils of ſuch an error. How great is the influence, how great, how unpardonable the miſchief of profeſſional folly? This is the broken reed, in which we are too apt to confide without the leaſt apprehenſion of danger. Had a plain man, Tom Simple or ſimple Tom, obtruded ſuch an opinion, it would have been inſtantly treated with every mark of contempt. For whence could ſuch an obligation ariſe? The example ſurely of his predeceſſors was by no means to regulate his conduct either in accepting or diſcharging the truſt. Was the mayor or ſheriff in ſhort, who firſt accepted it, obliged to take ſuch an office upon himſelf from any conſideration whatſoever? No: Why then ſhould his ſucceſſors be deprived of that liberty, the liberty, which he had, of declining it?

The offices of mayor and ſheriff the generality of citizens may be compelled to ſerve. But the truſt is plainly optional, plainly of the common kind, and whoſoever becomes reſponſible for it, can only be ſo by voluntarily undertaking that charge, when

when his publick duty obligeth him to enter upon the other.* From theſe obſervations it is plain, that the example of his predeceſſors is no example for him, that he may, according to his own inclination, either accept or decline the truſt; but if he accepts it, he muſt then indeed become an example himſelf, a complete, a publick example of fidelity, juſtice, compaſſion, &c. &c. and obliterate, as far as poſſible, the diſgrace, which may in any reſpect have been brought upon the city itſelf, it's police, the B—d—y in general, which preſides over it, &c. &c.

Nor is it leſs plain, that if a truſtee ſhould violate his truſt and be called to an account for it, his hopes of protection from the b—d—y c—p—te in its corporate capacity muſt vaniſh at once, like the baſeleſs fabrick of a viſion, the charitable fund and corporation-revenue, though under the direction of the ſame individuals, being each appropriated to it's particular and very

* Why ſhould a Mayor or Sheriff be obliged to act as truſtee for others, more than every private citizen, in a caſe eſpecially ſo deranged as this? Who in ſhort can act with propriety?

different

different purpoſe.* To thoſe purpoſes they muſt be confined. But alas! upon ſuch an occaſion neither money itſelf nor connections could, we apprehend, be of any uſe.

Since this buſineſs hath been inveſtigated, it is become no uncommon thing for a truſtee to ſay in his own defence, I had not the leaſt concern with it; I neither received nor diſtributed the caſh; I left the whole to the care and circumſpection of Recorder T—— and our T—— C——. Theſe gentlemen however, it ſeems, have always condeſcended to accept the gratuity, and with it the truſt of courſe. For how could they be entitled to the one, but in conſequence of the other? viz. *for ſeeing this part of the Donor's* will *well and truly performed*, and *uſing all care and circumſpection, that no increepers ſhall have any benefit at all.* Thus it is, that they beeome juſtly and completely reſponſible for the ſins of others.

* Why ſhould a corporation revenue or charitable fund protect every ——.

Qu. If a truſtee takes the gratuity and concerns himſelf no farther with the truſt, i. e. if he takes the kernel and leaves the ſhell, who will eat it? What —— eſpecially, can he ſuppoſe, will diſcharge ſuch an engagement for nothing, diſcharge it, we mean, as the donor requires, *aiming at no private intereſt, for favour or affection, but only the glory of God and ſervice of his church.* Will they not rather be governed by all the three?

Or if he was aſhamed of their proceedings and could not even think of acting with them, is he leſs, is he not ſtill more inexcuſable? Should he not in that caſe have exerted the utmoſt of his power and reſcued the charity from every depredation?

Little do theſe gentlemen conſider, that the perſon, who, according to this repreſentation, principally tranſacts the buſineſs, is in fact, but agent to the truſtees, and therefore not in the leaſt accountable for the truſt himſelf. His conduct in ſhort is their's, and they muſt in all reſpects be reſponſible for it, reſponſible for the diſpoſal of the principal,

principal, as well as intereſt, &c. &c. So that the truſtees, if they did but attend to their pecuniary intereſt alone, would, of all perſons, be the moſt anxious for a reform.

Nor will the pretended or real influence, the pretended or real conſent of the companies, in the leaſt protect them, if they ſhould unfortunately tranſgreſs. The charity is perpetual: the charity muſt not ſuffer through the folly or miſconduct of any perſon or perſons. Their's is the power, and for the exerciſe or neglect of that power they themſelves or their executors are and always will be accountable. The companies, it is true, have, each of them, under certain reſtrictions, a right to the full enjoyment for their reſpective years, and that is all.

Concerning ſome other law-opinions relative to the caſe &c.

MUCH hath been ſaid of the large ſums expended by the b—d—y c—p—te in defence of their tolls, their charter, &c. and

and eſpecially of a ſingle demand preſented to them upon one of thoſe occaſions by their quondam town-clerk of bill-making memory, a demand amounting to ſome thouſands. All this we admit; for no one haſted to be rich more, than that well-known Bubble of the day. Yet ſtill it is not to be ſuppoſed, that charitable funds were ever proſtituted to ſuch unhallowed purpoſes, nor can we ourſelves indeed, with any degree of patience, bear the leaſt inſinuation of that kind. But whatever our ſentiments may be in this reſpect, there are men of diſtorted minds, who fancy, they know every thing, when, in fact, they know nothing, and account for the moſt myſterious tranſactions in their own way. Publick bodies too, a body corporate eſpecially, inveſted with the higheſt degree of power, ſhould like the wife of Cæſar, not only be free from all faults, but from the very ſuſpicion of them, or like even a lady's honour, which according to Mr. Dryden's more elegant alluſion,

"Nice, as ermines, will not bear a ſoil."

Yet I muſt confeſs, it ſurprized me not a little to hear from the mouth of a truſtee, that even a large, a very large ſum was proſtituted at one time to our quondam Recorder T—— for opinions, relative to the charity itſelf, opinions, which except one, that will adorn a ſubſequent article, and illuſtrate the whole caſe in general, were totally inconſiſtent with common ſenſe, and of courſe, we ſhould hope, with every principle of law.*

He was of opinion, for inſtance, and his opinion in this reſpect was readily adopted, that bonds of indemnity might be taken from charitable objects, from *the apparently non-ſolvent*, as he himſelf elſewhere deſcribes them, or in other words, that the charity might, in fact, be diſpoſed of thus to perſons of the firſt fortune, and their poor, pennyleſs fellow citizens left to recover it, as they could.

* Law, according to Lord Coke, is in itſelf the perfection of reaſon; but what is the practice of it?

He

He was of opinion ——, but we forbear, and ſhall only obſerve at preſent, that all his opinions, except that, to which we have already alluded, were hoſtile to a reform; nor would he ever liſten to any thing of the kind, unleſs the benefaction might be diſpoſed of in his own way, viz. in apprenticing boys, or ſetting them up in buſineſs, when their apprenticeſhip was expired; both of which ſchemes were diametrically oppoſite to the donor's intention. It was indeed the way to ſecure the children, as well as parents &c. &c. But the writer, though of the ſame political principles in other reſpects, could by no means temporize with him, with any man, or body of men upon ſuch an occaſion.

Here I muſt acknowledge, it grieves me beyond meaſure, that one, who, as the diſcerning reader muſt have already perceiv'd, was by no means of ſuperior eminence, ſhould be ſo amply, ſo magnificently rewarded for ſuch miſchievous traſh; that the charity, in fact, ſhould thus become *ſelo de ſe* in more reſpects, than one. Much may upon this occaſion be

be laid to the charge of the truſtees, but we principally attribute it to that reciprocal complaiſance, ſo religiouſly obſerved amongſt the gentlemen of a certain profeſſion, between a recorder eſpecially and his ſhadow, the T—— C——.

Having mentioned bonds of indemnity, we muſt not omit to inform the reader, that they were ſoon exploded, and the following manœuvre ſubſtituted in their room, a manœuvre, of which the ſteward of the company itſelf ſcrupled not to boaſt in the preſence even of the writer, as well as others, with a peculiar air of triumph. We juſt, ſays he, admitted two poor journeymen for our purpoſe only, who had no ſooner received the caſh, but they delivered it up again, and the buſineſs was ſettled. Thus even thoſe, who ſhould, in fact, have been admitted before, and conſequently enjoyed the benefaction in their own right, were obliged to become inſtruments alas! of robbing themſelves! Subterfuges of this ſort have alſo been practiſed in other reſpects, according as the

the circumſtances of the caſe might ſeem to require it.

We cannot conclude this article without adding, that if an aſylum were eſtabliſhed and the money lodged in the funds, it would neceſſarily put an end to ſuch ſuſpicions, ſuch expenſes, ſuch practices, and eaſe the publick mind at once.

How the writer was at firſt engaged in the attempt &c.

THE late Dr. G——r, when he undertook the hiſtory of this county, not being reſident in it himſelf, prevailed with the writer, as a particular friend, to inveſtigate our charities. Thus it was, that he became too often engaged in diſputes of this nature, and ſuch diſputes there ever will be, until a general reform actually takes place. Had the Doctor lived, theſe would have been left to his ſuperior management, but

Multis ille quidem flebilis occidit,
Nulli flebilior, quam mihi,

for that, as well as ſeveral reaſons of the moſt engaging nature.

The writer therefore, thus circumſtanced, could by no means think of ſuppreſſing the facts, leſt he ſhould involve himſelf in the guilt, the dreadful guilt of *abuſed charities*. Dreadful indeed! For if of the three great chriſtian virtues, faith, hope, and charity, the greateſt is charity; if charity, in ſhort, is the end of the commandment, muſt not it's reverſe without any, even the leaſt aggravation, be in the language of an apoſtle, *a ſin exceedingly ſinful*, *a ſin* &c. &c. &c.

The many and groſs abuſes likewiſe, which he met with in the performance of his engagement, made him ſtill more anxious for ſuch a reform, as a great, national concern. The caſe, in fact, was with us, as the ever-memorable biſhop Stillingfleet found it to be in Worceſterſhire, in our county, I mean, as well as town. In both, to uſe his Lordſhip's words, we ſoon experienced, "how "very uneaſy perſons are, perſons of ſupe-"rior rank and fortune, when their intereſt "comes to be concerned, and how unwil-"ling likewiſe moſt men are even to *diſablige* "*their neighbours*, although it be in matters

"of

" of the plaineſt juſtice and charity."—See page 83. *of his Miscel:—*

To attempt one through the medium of chancery would be an endleſs work indeed, a burden too heavy to be borne, that court being at all times, even in a ſingle inſtance, but a bad viſitor. The charity itſelf, the individual, who protects it, are both not unfrequently ſacrificed in a lamentable manner, and the remedy, *the equitable remedy*, is almoſt always, even neceſſarily muſt be, worſe than the diſeaſe. Who will be at the expenſe of bringing us to an account, who will even take out a commiſſion for charitable uſes,* are queſtions, with which we have been often ſilenced in the courſe of our purſuit by the

* If it were attended with no expenſe, few individuals have reſolution enough to go through the form of ſuch proceedings, eſpecially where their own intereſt is not in the leaſt concerned. And why ſhould we be ſo diſtreſſed for many a long year to prove that, which even the offenders themſelves have acknowledged? Why an accumulation of ſorrows, as if poverty alone were not a ſufficient trial for human weakneſs? What could a Tantalus ſuffer more? In matters of this ſort there can be but little occaſion for having recourſe to the perplexities of law.

very parties concerned. Thus it is, that chancery, in fact, holds out a kind of impunity or encouragement to ſuch depredations, under the ſemblance even of protection, and inſtead of a friend proves our greateſt enemy. If not of the evils themſelves, it is, we will venture to ſay at leaſt, a principal cauſe of their continuance. There is beſide in it's general mode of proceeding a *nullum tempus* &c.

But what may we not expect from the board of agriculture, where facts, where proofs alone ſeem to be wanted? Speaking of their general plan, " Article the 4th, you " tell us, will contain the means of pro- " moting the *improvement* of *the people* in " regard to their health, induſtry, and *mo-* " *rals*; founded on a ſtatiſtical ſurvey, or a " *minute* and *careful inquiry* into the *actual* " *ſtate of every parochial diſtrict in the king-* " *dom*, and the circumſtances of its inha- " bitants, adding, that under one or other " of the four heads *every point of real im-* " *portance*, that can tend to *promote* the ge- " neral *happineſs of a great nation*, ſeems to " be

" be included." *No.* 139 *of the Annals, p.* 548.

" You obſerve likewiſe, that in the board " we ſhall have not only *a common centre*, " to which *all information may be ſent*, and " from which every uſeful diſcovery will be " circulated, but *the means alſo of making* " *applications to the legiſlature* in a manner " *the moſt likely to ſecure attention and ſuc-* " *ceſs*. And if the reſpectable characters " in the different counties will exert *that* " *zeal and ſpirit, which may* be expected " from thoſe, who have *ſuch deep intereſts* " at ſtake, we have every reaſon to expect, " that *theſe kingdoms will ſoon reach a very* " *high degree of internal proſperity*." No. 139, p. 567.

The laſt of theſe obſervations, though applied in your circular letter to one article only, the article of agriculture, muſt, we preſume, be not leſs intended, as an encouragement for promoting every other. And what can be more intereſting, what even in a political view * more worthy of their at-

* See Mr. Burke's obſervation in the title-page &c.

tention, than a general reform of our charities? That for many reaſons, already ſpecified, muſt neceſſarily fall within their plan.

Influenced at leaſt by theſe motives I ſcruple not to make my report from one of thoſe counties in the moſt public manner, and, however deficient it may be in other reſpects, with all that zeal and ſpirit, which they ſeem to wiſh for, and which the nature of the caſe itſelf unhappily requires. May the event prove an auſpicious omen to our future expectations! For to the board of agriculture we muſt, we ſhall look up, as our public cenſors, our real, profeſſed patriots, in the moſt diſſolute, the moſt perilous times. No individual, on an occaſion like this, no man at leaſt in the humbler walks of life, can even think of doing more. And if, as a certain profeſſor wiſely obſerved concerning itinerant preachers. "Such "evils are beneath the notice of laws, as "well as beyond the reach of arguments, "and if experience cannot open the eyes of "the people, I know of no remedy, the "evil muſt even take its courſe." Remarks on Dr. Halifax's preface to Dr. Ogden's ſermons,

ſermons, p. 25. But amid the variety of expedients, that have been ſuggeſted from every quarter, and which the humanity of the board hath induced them to patronize for the relief of the poor, why ſhould we ſuppoſe, that this and this only will be thought undeſerving of their notice?

His manner of conducting it, &c.

THE writer, at a very critical time, being apprehenſive of the manifold dangers, to which ſome had expoſed themſelves, and wiſhing likewiſe to prevent others from falling into the ſame error, entered at firſt upon this buſineſs with peculiar caution, in the moſt private, the moſt amicable manner, not even communicating it to any individual, but the mayor.* This he did by unfolding the whole in a long, anonymous epiſtle, and the matter, he had the ſatisfaction to find, was for ſome time viewed in its proper light. But *tempora mutantur*, according to the old adage, *et nos mutamur ab illis.* He therefore at length found himſelf under the neceſ-

* He had indeed long before that time expoſtulated with a few of the truſtees occaſionally and as private friends.

ſity of having recourſe to other meaſures, and amongſt the reſt to local publications of the ſame nature with that mentioned in the advertiſement; nor did he even ſcruple to ſolicit the aid of a few perſons of high rank and character; who, by interpoſing individually, have in ſome reſpects been of no ſmall uſe to him, and whoſe authority alone, there was every reaſon to ſuppoſe, would at once have brought the matter to a concluſion. Were he to mention their names and make due acknowledgements, it might have the appearance of vanity.

Thus was he driven from ſtep to ſtep, little expecting ſuch groſs abuſe, ſuch porter-like treatment, from thoſe, whom he was all along endeavouring to ſerve, and who are or ſhould be the guardians at leaſt of publick decorum. But whatever provocations the writer hath met with, he hopes, that in pleading for charity, he hath not forgot to be charitable, charitable, he means, as far as it became him to be ſo; for the injured muſt not be ſacrificed to the injurer, the innocent and helpleſs to the guilty. And if unfortunately he hath erred in this reſpect, the gene-

rous

rous reader, of courſe, will impute it rather to his zeal for the former, than reſentment againſt the latter. In ſuch caſes it is difficult to preſerve the due medium. From motives of ſelf-defence or continual provocation, we are apt to deſcend more into circumſtances, than we ſhould otherwiſe be inclined to do: but of thoſe circumſtances, which by local publications have often been exhibited againſt his antagoniſts, not one was ever contradicted, nor were ſuch publications ever anſwered but by an unreſtrained, perſonal abuſe, abuſe, which he ſhall particularize on ſome future and leſs ſerious occaſion, being in a manner determined to try the poet's ſpecifick, the *ridiculum fortius acri*; for a more tragi-comick buſineſs there could not be upon the whole.* To

* Though the writer may juſtly ſay, *decimo demum pugnavimus anno*, and though he hath in his more penſive, ſolitary hours, been not a little diſturbed at the wild waſte of ſo ————, which the benefaction hath produced, even ſince an immediate reform was agreed upon; he freely owns, that the event, after all, would have been left to time and chance, had not the ſeverity of the late ſeaſon, the queries of the agriculture-ſociety, their ſubſequent encouragement in particular, and a few other accidental circumſtances ſtimulated

To this article we muſt annex the Recorder T——'s firſt opinion upon the caſe, that the reader may be able to form ſome idea of the buſineſs from its very commencement.

Nov. 1783.

" From the anonymous addreſs herewith " returned, I find, that ſomething is medi- " tating, and in caſe of a *diſſolution of par-* " *liament and an election*, will break out by " way of *information againſt* the paſt and " preſent mayor, and ſheriffs for *miſapplica-* " *tion of O—n J——s's charity*, and to have " it regulated; and *my advice is to diſtribute* " *to none apparently ſolvent*, but to *thoſe and* " *thoſe only, who are apparently poor.*"

What an ingenuous opinion, and how finely, as well as cautiouſly expreſſed! Even here he was only a conditional advocate for a reform. Of his future conduct in this reſpect, that is, how far he acted conſiſtently with ſuch advice himſelf, or encouraged others to do ſo *after that election*, the reader may eaſily judge from the bonds of indemnity, the objects, whom he recommended, &c. &c.

mulated him beyond meaſure to renew and continue his efforts. See page 68.

Even

Even the truſtees themſelves, as ſoon as that ſtorm ſubſided, notwithſtanding all their fair promiſes, miſtook *the apparently rich, the very richeſt, for the apparently non-ſolvent and apparently poor*. But this was the only inſtance, in which they deviated from his inſtructions. Their miſtake, of courſe, muſt be owing to mere forgetfulneſs: for how can we be deceived in things, that are *apparently clear*;* or what could induce them to act in direct oppoſition to their legal guide, after he had even apprized them of their danger?

We ſhall by no means attempt to aſcertain the nature of ſuch an offence in the eye of the law,† but obſerve only in general, that to

* In our own caſe particularly. But ſtrange are the effects, which money can produce. It, above all things, is apt to confine our attention to the preſent moment, rendering us forgetful of what hath paſſed, and regardleſs of what is to come, regardleſs of every thing elſe, &c. &c.

† This muſt depend chiefly upon it's peculiar circumſtances, of which the offender himſelf, if he but

to pocket a charity knowingly and under falſe pretences, or to perſevere in the groſs abuſe of one, after that abuſe hath been even publickly acknowledged by the parties concerned, are, we preſume, offences even of the moſt dangerous kind. What at leaſt, morally ſpeaking, was that of the unfortunate Count de Villeneuve, what that of Alderman Woolridge, in ſome reſpects ſtill more in point, when compared with ſuch ſtrange, ſuch manifeſt inſults on all laws divine, as well as human! *

To refund in caſes, like theſe, principal with intereſt, inſtead of being an adequate

but reflects at all, will be the beſt judge. A little reflection would have prevented theſe evils, the leaſt reflection muſt ſurely put a ſtop to them, &c.

* The application of the word *fraudulently* as well as faithleſſly in Mr. O——n J——s's will, is, we ſhould imagine, a very remarkable, if not a ſingular circumſtance; nor hath the conduct indeed of the parties concerned been in any degree leſs ſo. By ſuch coincidences the ſpeculative mind is perplexed not a little; but who can be at a loſs to determine, what their benefactor himſelf would have thought of it, upon ſome occaſions in particular. See page 82.

puniſhment,

puniſhment, is, in fact, no puniſhment at all. It is but a mere retribution, a retribution in ſome inſtances and to a few only, where many, alas! have ſuffered. But how will this anſwer the great end of puniſhment? Would it operate *in terrorem?* Would it in any degree prevent ſuch depredations for the future? By no means. Would it not, in fact, be the ſtrongeſt temptation to them imaginable? I can but refund, I can but reſtore that, which I have received, ſhould even the poor, amid the uncertainties of time and chance, be enabled to recover their right, would be too often the prevailing argument, if bonds of indemnity, ſuch as have been taken upon this occaſion, were admiſſible, and refunding the only conſequence? The poor indeed might thus be cut off from all hopes of property, which may in any way be intended for them. If, in ſhort, the Count or Alderman Woolridge could have atoned on ſuch eaſy and merciful terms, what joy, what raptures muſt they have felt!*

Were

* The former, a youth of one of the firſt families in this kingdom as well as France, was notwithſtanding

ſent

Were we to preſent the reader with a detail of the tranſactions, that paſſed between a certain At——y G—r—l, the late Recorder C——, myſelf, and the truſtees for the year, it would aſtoniſh him beyond meaſure, and at the ſame time help not a little to confirm all our conjectures. But I forbear——

The writer's proceedings ſupported by authorities from the great Biſhop Stillingfleet.

THE following extracts from Biſhop Stillingfleet's ſpeeches, that oracle in every branch of knowledge, will in all reſpects be a much better apology, than any we can offer for our own conduct, and muſt with the ſerious, the unprejudiced, and judicious

ſent to the hulks but a few years ago, for having procured ten pounds or guineas under falſe pretences from a gentleman of our own county, a gentleman of large fortune.

The particulars of Alderman Woolridge's caſe the reader may ſoon learn, if he is deſirous to know them.

reader have the greateſt weight. They are likewiſe ſo exactly conformable in ſo many particulars to the caſe itſelf, that one would almoſt think, they were intended for it.

We cannot therefore, but avail ourſelves of ſuch an authority, however we may treſpaſs upon the reader's patience. It will be ſufficient to arrange them according to the pages, in which they are to be found, their application being obvious.

Extracts from Biſhop Stillingfleet's ſpeeches at the opening of commiſſions for charitable uſes. See his Miſc. Diſcourſes, p. 188 *&c.*

1ſt. "My only deſign is to promote among you, as much as in me lies, two of the beſt things in the world, and thoſe are *unity and charity*, and I hope, the due executing the preſent commiſſion for charible uſes will tend to both: but as things now are, there is little reaſon to expect unity, until the matter of charity be cleared. For while there are ſuch apprehenſions in the

the minds of ſo many about the miſapplying, what was deſigned for charitable uſes, it will be found *impoſſible to keep up a juſt eſteem of thoſe, who are ſuppoſed to be concerned* in it; and where that is wanting, *there can be no hearty affection, nor real and laſting union.* And therefore I think this commiſſion ſo very reaſonable and uſeful, that thoſe, who are moſt ſuſpected, ought as much to deſire it, *if they be innocent, for the clearing themſelves, as others to have it duly executed, if they be guilty.* Theſe commiſſions are like phyſick to a diſtempered body, which only purges away noxious humours, and although it may make perſons uneaſy in the operation, yet it does good afterwards, that makes amends for the trouble. The *honour of our religion, of our nation and of our government, are all concerned in preventing the abuſes of charity*, and if we have any regard for theſe, we ſhall do our *endeavour to remove ſuch a reproach from us.* It ſeems to look ill at firſt view, that ſuch a law ſhould be thought neceſſary after the reformation; becauſe the deſigned abuſe of charity is a violation of natural *juſtice* and *equity*, a

breach

breach of *truſt*, an *injury* to the *poor*, an *offence to the rich*, a *hindrance to the charity of others*, and a *great diſhonour to religion*. But ſince the beſt religion in the' world cannot keep ſome men from committing ſuch faults, it is great wiſdom in the government to make ſuch laws, as may reform ſuch abuſes in the moſt effectual manner.

2d. To whom is a ſurpluſage to go? 1ſt. Did the donor take notice of any improvement and aſſign the overplus *any other way?* If not, what reaſon can there be to ſuppoſe, that he did not intend, it ſhould go the ſame way? But he never thought of ſuch an improvement. What then? But he gave away that, from whence the *improvement ariſes* to a particular uſe, and how can we judge of his intention, but as he expreſſed it.

3d. There is a great deal of difference between giving a certain rent out of ſuch lands for a particular uſe, and giving thoſe lands for that uſe, which afforded but ſuch a rent at that time. In the former caſe the ſame

rent continues, be the improvement what it will, but not in the latter.

The Lord Keeper declared, that the leaſe being made at an under value is a *breach of truſt and fraud* to deceive the charitable uſe of the true value of the land.*

4. I am heartily glad to ſee ſo full an appearance of the *gentlemen of the county, as well as the city here*; and I hope, all things will be carried on with a juſt and due regard to the preſerving thoſe charitable uſes, which have been ſo well deſigned by the ſeveral benefactors, which will *bring honour* to *yourſelves* and *encourage* others to *follow* ſo good *examples*. And if you gentlemen of the juries, do not your duties herein honeſtly and conſcientiouſly, *you will involve yourſelves in the guilt of abuſed charities; for you make their faults your own, who have done thoſe things*, if you do not your *beſt endeavours to diſcover, what is paſt*, and *to prevent the like for the future.*

* If ſo, what is it to take leſs, than even common intereſt for a charitable endowment? What &c. &c. &c.? see Collins's case in the Coventry charities.

This is another evil, which, if money of that ſort were to be lodged in the funds only, would ceaſe of 205 courſe. on all occasions and in every respect the full value hath been decreed from the plainest principles of equity.

5. I was not inapprehenſive of the trouble I brought upon myſelf by it, for I ſoon found, how very uneaſy perſons are, when their intereſt comes to be concerned, and how unwilling moſt men are to *diſoblige their neighbours, although it be in matters of the plaineſt juſtice and charity.** But I thank God, ſuch things do not diſcourage me, as long as I am conſcious to myſelf, that I have no other end, in what I undertake, but to do my duty, and what good I can both to the city and county, *in both which there are many complaints about charities,*

* But in caſe even of a reform theſe obſtructions would ſtill torment us, if a regular viſitation were not eſtabliſhed in conſequence of it, or the ſtate at leaſt of each charity ſubmitted to the moſt publick inſpection. Why indeed ſhould not our poor rates and charities, both of which happily conſpire to promote the ſame great end, be under the very ſame regulations, ſubject to the ſame *intended general ſcrutiny, &c.* What are they, in fact, but parts directly or indirectly of the ſame concern—As ſuch, it is preſumed, they will ſoon be conſidered by the legiſlature itſelf—National honor, as well as national intereſt, every obligation, divine as well as human, call upon us to protect our charities in particular. Theſe in the ſtricteſt ſenſe of the words are the *property of the poor.*

that are miſapplied. And ſhall we then ſit ſtill, and not do our endeavours to remedy ſuch abuſes, when the law hath put it ſo much in our power to do it, and bring *upon ourſelves the guilt of all theſe miſapplied charities?*

6. We will not be wanting, as far as in us lies, in reforming the abuſes of *publick charities* and putting them into their proper method for the future. And were there no *other obligations*, but thoſe of *common juſtice and charity*, that *were ſufficient* to ſtir us up to ſo very uſeful a work; eſpecially, when we have law and reaſon and conſcience and honour on our ſide, and nothing, but *puſillanimity* and *other mean conſiderations* to hinder us from it, &c.

7. The main difficulty lies as to the city, what account that is liable to for the charitable uſes, which have been given to it. *I am truly ſorry and concerned for the honour and intereſt of it, both which ſuffer very much*, while this matter of the charities remains *ſo much* in the *dark and therefore makes ſuſpicions the greater.*

8. But

8. But this I muſt let you know, who are concerned in theſe matters, that we expect a ſpeedy and clear anſwer, and will not be put off with affected delays and trifling excuſes, and *the more openly* and *freely* you deal in this matter, the more you will vindicate *your own honour* and the city's, and give *ſatisfaction to the poor of this city, who need all the aſſiſtance we can give them.* And I hope, when theſe charities *are ſet right, their condition will be made much eaſier, than it is like to be,* eſpecially if they ſhould *ſuffer under the extremities of a hard winter,* which *conſiderations,* I hope, will make you *more ready* to prepare a ſatisfactory anſwer.

9. As to the *noiſe* and *clamours* of any ſuch, *whoſe intereſt it is to miſrepreſent,* what we have done, *we regard them not.* For none can purſue juſtice and charity in ſuch caſes, but ſome will be diſpleaſed and complain, but our care and concernment hath been to give no juſt occaſion to do it.

10. The ſum of what is *miſemployed* and *unaccounted for* is now decreed to be laid out for the uſe of the will. But after all, it is ſaid, here is no money put into particular men's pockets, and what then? Muſt the publick ſuffer? Muſt any *be let alone to go on to miſapply that, which* was given for the eaſe &c. &c.—How far our conduct hath been in every reſpect conformable to theſe principles the moſt ſuperficial reader cannot be at a loſs to determine.

Neceſſity obligeth us to obſerve, that the aggravations in the caſe before us, far exceed every thing of the kind, which hath fallen within our knowledge. In thoſe alluded to, no money, his Lordſhip expreſſly tells us, was put into *particular men's pockets*, and what then? Muſt, he ſays, the *publick ſuffer?* Muſt any *be let alone to go on to miſapply* that, which was given for the eaſe &c. &c.? If there could be an excuſe for ſuch liberties, it was upon theſe very occaſions. The body corporate at Worceſter had, during the civil wars, advanced from a principle of loyalty, ſeveral ſums belonging to their poor for the ſervice of the king,

money,

money, which might indeed have fallen into the hands, &c. But the poor eſpecially were in no caſe to be deprived of their right.

From theſe celebrated ſpeeches the truſtees may learn alſo, how far publick bodies have ſuffered, and conſequently may ſuffer, for ſins of this kind, the ſins, in general of ſome penurious, inſenſible, uninformed dependent, rather than of the body itſelf. Sée the caſe of the ſix maſters at Worceſter Ch. 1ſt, where the abuſe of a charity was held to be a ſufficient reaſon for depriving them of any concern with it in future; and the whole tenour of Mr. O—n J——s's will plainly and pointedly leads to the very ſame deciſion, with reſpect to his own charities at leaſt. See alſo the caſes of Haywood's and Preſtwood's charities and others, referred to upon that occaſion.

But great as the authority of Biſhop Stillingfleet is, we think ourſelves happy in having the ſanction likewiſe of another ornament of the bench; who in his letter to the Archbiſhop obſerves, "I know, it is

" commonly ſaid, that wiſe and good men " look upon every attempt to reform, what " is amiſs either in church or ſtate, as a " matter of dangerous tendency; but it " may be juſtly doubted, whether there is " not as much timidity, as wiſdom, as " much indolence as goodneſs in the cau- " tion: Certain I am, that if Luther and " the reformers had been men of ſuch diſ- " poſitions, the church of Chriſt would " never have been purged in any degree, " by them at leaſt, of its antichriſtian cor- " ruptions. The medical maxim *malum* " *bene poſitum ne moveto*, merits the obſer- " vance of the phyſician of the body poli- " tick, as well as of the body natural. I " readily acknowledge, that it does ſo. " But when the evil, though unobſerved is " *really rankling at the heart, depraving* " *the nobleſt parts and inſenſibly undermin-* " *ing the whole conſtitution*, it is the buſi- " neſs of them both, unleſs they will be " deemed bunglers, to accompliſh it's re- " moval." See the Biſhop of Landaff's letter to the Archbiſhop, p. 56.

Is not this plainly and exactly the caſe here? A reform of our charities would

tend greatly to correct the morals of the people, upon which our whole conſtitution, the very exiſtence of church and ſtate, muſt altogether depend.* And inſtead of diſturbing any old, venerable eſtabliſhment, inſtead of being an innovation of dangerous tendency, would only reſtore to us the true order of things, that order ſo eſſential to publick, as well as private happineſs, and which ſhould upon all occaſions be uniformly preſerved, as the great foundation of both.† But is it not ſufficient to ani-

* How far the morals of the people depend upon a reform of our charities, the reader may eaſily learn from this one inſtance alone, imperfect as ſuch a repreſentation of it muſt neceſſarily be. And the morals of the people, we muſt obſerve farther, are the firſt, or as ſome would rather expreſs it, the ultimate object of all government, of all laws divine, as well as human. For *what doth the Lord thy God require of thee, but to do juſtice, to love mercy* &c. It is thus and thus only, that we can in the language of our pious founder, *promote the glory of God and ſervice of his church*, that grand purpoſe, to which every thing elſe is or ought to be ſubſervient.

† It is by no means an innovation: We wiſh only to remove thoſe excreſcences, which have long deformed the very brighteſt of our national virtues, and muſt in time totally extinguiſh it.

mate our zeal, that a reform of the charities would in no ſmall degree promote the benevolent intention of the agriculture-ſociety, and, of courſe, raiſe the drooping ſpirits of the poor, under their preſent gloomy proſpect.

In favour of an aſylum, and an anſwer to the plea of receiving under a pretence of giving it to the poor of a different deſcription.

HAD an aſylum been eſtabliſhed on the plan propoſed, it would have put an end to all our grievances at once. No one could have ſold, no one would purchaſe the diſtant, uncertain proſpect of an alms-houſe, at the expence even of a moſt enormous fine; nor would any indeed, but real objects, be inclined to enter ſuch humble manſions. Yet humble as ſuch manſions are, they have by men of ſuperior underſtanding been not only conſidered as merely uſeful, but as an honour to chriſtianity itſelf.—"*Inſtitutions theſe*," ſays the Biſhop of Landaff, "*of charity and humanity, which*

"*were*

" *were forgotten in the laws of Solon and*
" *Lycurgus, and for even one example of*
" *which you will, I believe, in vain ex-*
" *plore the boaſted annals of pagan Rome.*"
See his apology, p. 142.

" They have ſtood," ſaith another, of the firſt eminence too, " the teſt of all " times and revolutions, even ſuch, as " ſcarce ſpared any thing, that was truly " ſacred and venerable. When ſacrilegious " hands had raſed the church even to the " foundation thereof, and laid the crown " low in the duſt, yet ſtill *ſtruck* with a " *reverence for theſe awful charities*, they " ſuffered them to ſtand undiminiſhed, un- " touched, amidſt the common ruins. No " man, *not even the moſt wealthy and* " *great and powerful among the ſons of* " *men is exempted from the chances of* " *human life and the viciſſitudes of fortune.*"
Atterbury's Sermons, V. II. p. 224.

" How are the mighty fallen," is much oftener the ſad memorial of tranſient wealth, than of power itſelf. The loftieſt cedars, even the cedars of Libanus, bow before the ſtorm.

ſtorm. Every hour, every ſpot, in theſe tempeſtuous times eſpecially, furniſh us with the moſt dreadful examples of this humiliating truth.

Yet beings there are, there ever were, who inſenſible to their own as well as the intereſt of others, hear in the language of the poet,

The fearful tempeſt ſing,
Yet ſeek no ſhelter from the ſtorm.

SHAKS.

The freemen of our companies were even ſhocked, alas! at the idea of an aſylum, though many of them, we doubt not, were at that time, and always have been, ſupported at the expence of the town in our common work-houſe.

But was it not particularly remarkable, that at the very inſtant, when the above propoſal was treated with peculiar diſdain, the following moſt ſtriking anecdote appeared in our provincial paper?

" The

" The ſix alms-houſes, adjoining the blue
" coat hoſpital in this city, contain each a
" venerable matron, whoſe ages *collec-*
" *tively* amount to *four hundred and eighty-*
" *four years.* The youngeſt is ſixty-nine,
" and the eldeſt ninety-ſeven. The appear-
" ance of this antient groupe at the door
" of this comfortable aſylum, muſt be
" highly gratifying to a benevolent heart,
" and *ſuch is the happy ſtate of content-*
" *ment, in which they live,* that a few
" evenings ago the eldeſt entertained her
" five younger ſiſters with a ſong. See the note with respect to the Almshouse in Yorkshire

From the following lines one would think, Mr. Pope too muſt have been preſent at ſuch a ſcene,

" Behold yon alms-houſe neat, tho' void of ſtate,
" Where age and want ſit ſmiling at the gate."

Honeſta res eſt læta paupertas. I ſee it with reſpect, and ſo will every one, whoſe poverty is not ſeated in the mind. See a letter of Mr. Gray's in his life by Maſon, p. 345. This, as his friend juſtly obſerves, is an excellent thought finely ex-

preſſed

preſſed. Poverty indeed of mind, that ſource of ſo many and otherwiſe unaccountable evils, though noticed firſt by our much-admired poet, is, as appears from the caſe before us, no uncommon malady, and a malady, alas! even of all others the moſt difficult to eradicate.

The writer at the ſame time likewiſe pointed out to his faſtidious antagoniſts two inſtances of this kind within the adjoining counties, where even the venerable founders themſelves, hearing the fearful tempeſt ſing, took ſhelter in reality from the ſtorm, and if we may judge by the occurrence juſt related, were not leſs happy perhaps, than even in the ſunſhine of life. Why then all this preſumption?

Others there are, who, equally averſe to a reform and for the very ſame reaſons, pretend, that the bequeſt muſt be diſtributed in ſpecie, and conſequently, that we cannot adopt the plan of an aſylum. I ſhall only obſerve, that "*for the uſe*, and not the abuſe of the *poor freemen of the ſeveral companies of the city of C——r in their rotation*,"

rotation," are the expreſſions of the donor himſelf, expreſſions, which cannot admit of any, but a wilful miſtake.

That an aſylum is abſolutely neceſſary for an effectual reform, experience, in ſhort, hath taught us, and it ill-becomes thoſe, who have taken ſo many and ſuch groſs liberties with the charity themſelves, to make even the leaſt objection to it, or indeed to any other propoſal whatſoever. Such a plan would certainly fall within the equitable conſtruction of the words, as well as general intention of the donor. See the abſtract from the will, where in fact we have the donor's authority itſelf for transferring an abuſed charity to a purpoſe leſs liable to abuſe, and in favour of objects, not only of a different kind, but even in a different county. Suppoſe, this were to be the reſult of all in the inſtance before us, what clamours ſhould we have, and *againſt whom?* But if their objections were more ſpecious, an application to Parliament would, in a caſe like this, ſoon remove them. As long, in ſhort, as it is diſpoſed of in money, the old abuſes and many more perhaps,

haps, if we may judge from experience, will neceſſarily prevail.

As to the *Lot gowns*, another of our charities, thoſe, I mean, which are endowed with landed property, why not an aſylum for their uſe? With reſpect to them, not even the ſhadow of an objection can be made from any quarter whatſoever. The companies have no concern in the buſineſs. Might not the arrears then, might not the advanced part of their rents, be very juſtly as well as uſefully employed in this way? For however delicate others may be, who have not yet experienced, or even thought of the viciſſitudes of life, they, we preſume, would be happy beyond meaſure in ſuch an accommodation; eſpecially, now their little income, their four pounds per ann. with a gown once in three years,* can by no means anſwer the original *intention*, or *purpoſe* of their benefactor. According to a late average-calculation five pounds per ann. fall to the ſhare of every common pauper.

* From this gown they take their denomination.

But

But theſe are objects in general of the more deſerving kind, very old and very infirm. No one under ſixty can be admitted amongſt them, and the duties of their appointment are not only of the humiliating kind, but require frequent attendance alſo. We only wiſh, that thoſe who think ſuch a pittance ſufficient for *ſuch perſons* and *ſuch ſervices*, were to be convinced of their error *experimentally*. But if the overplus is not to be diſpoſed of thus, if in the metaphorical, elegant language of the printed hand-bill, *our Lot gowns, ſcanty as they are, muſt not be enlarged*, why no addition to the number of objects? Why not ſome *new Lot gowns*, at leaſt, of a more eaſy, faſhionable cut?

The following anecdote will enable us to clear up a matter often urged of late by way of pretext for the moſt diſingenuous conduct, and therefore muſt not be omitted. At the ſame time it will add no ſmall weight to the preceding obſervations.

A certain perſon and his ſons partook not long ago *en famille* or in the family

way,* which they had no ſooner done, but he ſaid to an old friend, I have juſt been receiving my portion of O—n J——s's charity: Here is half a guinea of it for the poor, unfortunate woman, &c.

He who gives to another, though in great diſtreſs, that which is neceſſary for his own relief and was even given to him as ſuch, muſt be charitable indeed; and there can be no doubt, but this gentleman and his ſons likewiſe diſpoſed of the whole in a manner equally uſeful, and not leſs humane. We know how to *diſpoſe of our own charities*, why ſhould any one erect an aſylum with *our money*, why interfere at all, are indeed rebukes, the propriety and truth of which I myſelf ſhall always acknowledge, and have too often felt their force.

* A certain rich alderman and ſteward of one of our more reſpectable companies was a few years ago uncommonly anxious to introduce his ſon, a clergyman, not as a chaplain, but *formâ pauperis*, (it could be of no other uſe) that he might partake with him of the bequeſt by a kind of hereditary right. Thus of courſe it muſt ſoon have become the *meum et tuum* of particular families, rather than companies.

Yet

Yet ſtill from a regard to this gentleman's honour, as well as the ſatisfaction of others, who unfortunately may not be ſo well acquainted with the parties concerned, we muſt inquire, what right the father himſelf had to *receive*, in the firſt place, that, which he called *his portion*. Was he a *proper object* of charity, for a charity he acknowledged it to be in expreſs terms? Will he himſelf, will any one elſe preſume to ſay, that he was? Was he poor, was he aged or infirm? would he be treated as ſuch in his intercourſe with the world, or even thought to be ſo on any account whatſoever? How would it diſturb him, if he were preſented with any ſum by any perſon or upon any occaſion, *as charity?*

What man in his ſenſes, could he ſuppoſe, would leave an eſtate of this kind to the rich and poor promiſcuouſly, or if he intended it for the former, as objects of preference, would even point them out by an exact deſcription of the latter? Upon ſuch an occaſion we are diſpoſed to make every poſſible allowance, but in a caſe ſo plain, ſo ſingularly plain, may it not be ſaid, that whoever hath

from the firſt partook improperly, could not but be either groſſly ignorant, ſtrangely miſled, or devoid of all ſenſe of ſhame? But what, what indeed ſhall we ſay of thoſe, who have had the effrontery to do it, even ſince the miſapplication of the charity was, without the leaſt reſerve, officially and publickly acknowledged, and who to this very hour ſmile, as often, as it is mentioned to them?

Hic niger eſt—is the ſtigma or badge, by which we ourſelves ſhall moſt certainly diſtinguiſh them, in the venerable liſt of Mr. O—n J——s's penſioners already prepared for publick inſpection, and ſhould they not be ſo diſtinguiſhed by every fellow-citizen in particular?

As to the truſtees, who have ————, what are we to think of them? What ſhall we think of the preſent M—y—r, if after the example of the late Meſſrs. ——g, and ——n, both men of *large fortunes*, *without families*, and *advanced in years*, he ſhould not only ſuffer a repetition of the ſame practices in other reſpects, but in the ſame man-

ner partake alſo himſelf with the company, to which he belongs? — Of ſuch men, of ſuch riches, one is almoſt prompted to ſay, as it was ſaid of Simon Magus and his hoards, "Thou and thy money periſh with thee."* This is that canker, the aſtoniſhing effects of which experience as well as ſcripture proclaims without ceaſing, but proclaims them

* This year may probably furniſh us with another moſt extraordinary incident. A certain perſon, who for ſome time was particularly active in promoting a reform, and even expreſſed his wiſhes to refund, will, it is feared, bow down again to Mammon with the reſt of his votaries—[illegible] his former impreſſions, what a noble example would it have been? Such examples give even a dignity to fallen virtue, and do more, than *cover a multitude of ſins*. Being the firſt eſpecially out of ſuch a long liſt, it might have been ſaid of him, *Melius eſt ſic pœnituiſſe, quam non erraſſe*. Even ſtill, he, who ſhall thus diſtinguiſh himſelf, though but by a neceſſary act of juſtice, may in ſome degree, at leaſt, be entitled to that eulogium; may, we ſhould hope, be the happy inſtrument of preventing much evil, &c.—It is and uniformly hath been the Writer's wiſh in this very important and moſt intereſting buſineſs, to do all the good in his power, but as little miſchief as poſſible; and that, he truſts, will be the ruling principle with ſuch, as ſhall in any way think it incumbent upon them to favour the attempt.

in vain; or that ſecret, imperceptible cauſe, which inevitably, though more gradually, as it were a moth fretting a garment, conſumes the very fortune, it was intended to have eſtabliſhed for ever.

Could this gentleman, in ſhort, imagine, that a butcher, like Mr. O—n J——s, who leaves to ſuch a one *cripple* ten ſhillings and ſixpence, to another &c. &c. and whoſe will breathes the very ſpirit of humanity, would even ſacrifice at once the moſt valuable part of his fortune, the fruits of a long and laborious life, to perſons ſo much his ſuperiors, and for what? Not to make uſe of it themſelves, but to give it away to others. This is a ſtrange kind of charity indeed!

Little did he ſuppoſe, that ſuch men, men eſpecially of high rank and the very firſt fortunes, would on any account condeſcend to partake of his *ſcrapings*, and therefore with a peculiar delicacy for one in obſcure life, he leaves *rings* only to the truſtees, as a compliment or mark of his reſpect.

But

But had thoſe truſtees been real objects of charity, or had he himſelf conſidered them as ſuch, would he have left rings to clothe, rings to feed them, rings to adorn their fingers,* &c. &c.—Would he in ſhort have appointed them his truſtees?†

If for the reaſons aſſigned then this gentleman was by no means entitled to *receive* any portion of it as an object, how could that portion become *his*, and if not *his*, with

* That delicacy, which, as it hath been already obſerved, prevented Mr. O—n J——s from diſcovering the leaſt ſuſpicion of his more publick truſtees, is in this reſpect alſo remarkably conſpicuous. We might indeed have ſaid, was there ever a more pious, a more humane, a more ingenuous will?

† Can ſuch a ſuppoſition be at all conſiſtent with the general, the uniform, the profeſſed deſign of his will? Can the bequeſt, diſpoſed of as it is, in any way promote *the glory of God and ſervice of his church?* Can even banners &c. contribute to thoſe noble purpoſes? Is the chriſtian character, in ſhort, elevated or adorned by an excluſion of the poor, when even the whole, in fact, belongs to them? And ſhall we thus diſplay that moſt excellent gift of charity? Are ſuch the *good works* by which we are taught and commanded to *glorify our Father, that is in heaven?* How preſumptuous is man! How &c.!

what degree of juſtice could he diſpoſe of it to another? Was he a truſtee? No—Did he even diſpoſe of it, as the will directs, *for the uſe of the poor brethren of the ſeveral companies?* No—What then was the whole proceeding, if viewed in the moſt favourable light, but ſtripping poor Peter to clothe Paul, or r—b—ng one charity to contribute to another, a publick charity even in favour of a private one? If that may be done, how is it poſſible to make a proviſion of any kind for any benevolent purpoſe, or rather, where the uſe of ſpecifying any purpoſe at all, if the revenue is not to be applied accordingly? What muſt become of all our charitable foundations? What of juſtice itſelf? The world, even the writer, is not ſo eaſily impoſed upon, and ſuch pretences ſerve only to aggravate a ——— in itſelf particularly odious, and, of courſe, to inflame every man of common ſenſe and common feelings.

In ſhort ſuch pretences, few and uncertain as they are, plainly indicate even a conſciouſneſs of former miſconduct, and ſhould in reality be conſidered as ſo many ſymptoms, from which we may hope for the happieſt effects

effects. But ſuppoſing they were more general or more to be depended upon, is an endowment of this ſort to be left to mere chance, to the whim and caprice of every individual, or directed by men of well-known diſcernment, integrity, and experience; ſo as to promote the great ends, for which the donor himſelf hath expreſſly aſſigned it? Can ſuch a diſtribution be more eligible, than the regular eſtabliſhment of an aſylum with every advantage, with all its life-preſerving comforts?

Under the ſame preſumption, (there could be no other,) our late repreſentatives for the town, being, as we may ſuppoſe, ſtrangely miſled, partook with their brethren, the inn-keepers, and the noble p—r, to whom we have already alluded, even ſet the example. But ſuch examples, whatever ſanction that company or the companies in general might hope for from them, add only to our aſtoniſhment. And under any ſuppoſition, when p—rs, or but members of the Houſe of Commons are on the charitable liſt, is it not high time to cry aloud for a reform? Had the caſe been juſtly repreſented to theſe gentlemen,

gentlemen, there can be no doubt, but they would have acted with a becoming propriety in all reſpects.

How far our attempt may be an object to the town in particular, where theſe tranſactions have unfortunately happened.

THE town at large, however inactive at preſent, muſt, we apprehend, be not a little concerned in this matter. For ſuppoſe, an expenſe of but 500*l. per ann.* were thrown upon it in a manner by no means juſtifiable, and from even the moſt powerful quarter. Should we acquieſce? Would a tame ſubmiſſion be at all conſiſtent with the well-known ſpirit, wiſdom, &c. of the place? How do we contend in parrying off but a ſingle pauper, a Lazarus perhaps, for whom the very dogs are moved with compaſſion? And where is the difference, in effect, between preventing ſuch incumbrances or eaſing ourſelves of them? Where the difference of being impoſed upon by ſtrangers or thoſe of our own town, however exalted, however high in authority? Money, ariſing from a charitable fund, if properly applied, muſt of courſe eaſe the parochial rates in proportion,

tion. Here at leaſt it certainly would :* Were matters but ſo adjuſted, that every advantage could be made of the eſtate, the old leaſe renewed and freſh ones taken without any apprehenſion of danger, the endowment, in fact, might ſoon become of the very firſt conſequence, not only to its more immediate and real objects, but to the inhabitants likewiſe of the town in general. From time immemorial the eſtate, which is of large extent but barren, has been ſurrounded with lead-mines of ineſtimable value, and the whole accumulated ſum aroſe out of one mine only within a very ſhort period. Why may not others be diſcovered, others ſtill more productive? Even the preſent revenue would be of no ſmall uſe in this view. Why then ſhould the town, through the miſconduct of any individual or individuals, be deprived of advantages, which it ſtands ſo much in

* Is not this plainly the caſe with reſpect to our Lot-gowns in general? Beſides ſuch a proviſion, however ſcanty, is to diſtreſſed objects a kind of independence, which pariſh-poor have not, and which therefore may well be conſidered as comparative happineſs. How cautious then ſhould we be in preſerving every allotment of this ſort and applying it to the beſt advantage.

need

need of? Why alas! run *the riſque of loſing them for ever?*

At one of our Robin Hood meetings, thoſe nurſeries, as experience hath taught us, of every thing, that is great or good, a learned and curious debate aroſe on the ſubject of this charity, in which a certain well-known individual by way of concentrating or bringing the matter to a point, juſt obſerved; that he himſelf had the honour to be a member of a company and ſhould therefore humbly move, that the brethren in general be requeſted, to divide at once the principal as well as intereſt, the original as well as ſubſequent fund, merely to ſpare trouble for the future, and as the only effectual way of preventing ſuch idle, ſuch ridiculous diſputes about nothing. *Loud applauſes! Long live the patriotick Mr.* ——*! Equality and no Charities!*

Even I myſelf, had I been preſent, though not ſo much as a clerk of a company, and a friend I profeſs, a real friend to charities, if they are to be conſidered and applied as ſuch, ſhould have ſtrained every nerve in ſupport of the motion, rather than ſee mat-

ters

ters conducted, as they were at that time or have been ſince, and the town in general, there can be no doubt, would have *acquieſced.*

But even theſe conſiderations are, we grant, comparatively of little or no importance. It is the malignant influence of ſuch frequent, ſuch general, unreſerved examples, &c. More we need not ſay, and to enlarge upon this part of our ſubject would be diſtreſſing indeed.

THE CONCLUSION.

UPON this occaſion it is neceſſary, Sir, to inform you, that the charities, alluded to, were not reported under Mr. Gilbert's act; which, however laudable that gentleman's intention might be, in reſpect to the comfort of the poor or a reduction of the poor-rates, was, I am ſorry to ſay, evidently defective in many eſſential points, and therefore but a bad introduction to a general reform of our charities. Were a plan of that kind more accurately digeſted and purſued to its full extent, numbers alas! would have but little

to

to dread from the evils, which you and your patriotick aſſociates are ſo anxious to prevent, and which are, in fact, truly alarming.

May I take the liberty of adding, that the abrupt manner, in which this very important buſineſs was dropp'd, too often reminds me of the Prophet's remark, though he applies it to a different purpoſe, "*The righteous periſh and no man layeth it to heart.*" It was much ſo, in appearance, with reſpect to the poor on this memorable occaſion.*

But however diſcouraging, Sir, ſuch attempts may ſeem, ſurely Five are yet to be found, and you, I doubt not, will be of that number, who, regardleſs of every other conſideration, ſhall, at a more convenient juncture, effectually reſume the cauſe of the

* Since this moſt unfortunate event too many ſeem to conſider a general reform, as altogether impracticable, and their apprehenſions have ceaſed of courſe. Thus our charities, we preſume, are, like the autumnal leaves, falling off continually. In ſome inſtances we even know it to be the caſe. The very leaſt encouragement to perſons of a certain deſcription is like a word to the wiſe.

poor and needy, the widow and orphan, and deliver them out of the hands of the oppreſſor. Oppreſſion, as the wiſeſt of men hath obſerved, makes even a wiſe man mad, and there are inſtances, there are ———, the very ſight of which hath almoſt, if not altogether had the ſame effect. Liberties of this ſort by no means ſuit the complexion of the times, and from publick bodies in particular. They are without excuſe. Would not the remembrance of ſuch treatment be apt upon particular occaſions to inflame the deluded multitude beyond meaſure, and involve the innocent, alas! with the guilty in one common ſcene of the moſt diſtreſſing evils?

Were the board or any of its members, but to expreſs a determination of reſuming Mr. Gilbert's plan with improvements, that and that alone would be all we wiſh for at preſent. Something ſurely of this ſort is neceſſary even in juſtice to the object, which they themſelves have in view. And if other proofs were wanting to thoſe, with which the publick papers have abounded of late, I myſelf ſhould by no means ſcruple to pro-

duce

duce them. But the inſtance before us is more than ſufficient; and I am already too much hurt, Sir, in being obliged to communicate it to a gentleman of your publick character, and upon ſo publick an occaſion. No one abhors the very thought of expoſing individuals or publick bodies of men eſpecially, more than myſelf.* Yet ſtill I could by

* Happily individuals cannot here be expoſed or hurt in any way. The truſtees in particular are all good men and true, and though they ſtill continue to partake, as uſual, wiſh moſt anxiouſly for a reform. It is the b—y c—p—-te, the companies *abſtractedly*, from whom all the miſchief ever did, and ever will proceed. Thus we have a crime, in which no one is concerned, an effect without a cauſe, bodies corporate without individuals; and thus, of courſe, we fight, in all reſpects, as one, that *beateth the air, and woundeth no man.*

Being inclined to favour our antagoniſts, as much as poſſible, we cannot but add a few obſervations, which to us ſeem well-founded, and may perhaps elucidate the caſe in a more ſatisfactory manner. They were the reſult at leaſt of long experience, as well as conſummate wiſdom. "No civil aſſembly can "be under ſuch natural impulſes to honor and juſ- "tice as ſingle perſons; for politick members meet "with

by no means view with indifference ſuch ſcenes of general, complicated, wanton, ———, nor even without making ſome efforts to put a ſtop to them. Much leſs could I reſiſt the temptation of bringing good out of evil, and correcting at the ſame time the evil itſelf, both of which I ſhall hope to accompliſh through your means. Should this be the caſe; ſhould the Board adopt any of the ſuggeſtions, which I have

" with neither encouragement nor reproaches for " what was the effect *of number only.* For a majority " is *nobody, when that majority is ſeparated,* and a col- " lective body can have no ſyntereſis or divine ray, " which is in the eye of every man, *never aſſenting* " *to evil,* but upraiding and tormenting him, when " he does it. But the honor and conſcience, that " lies in the majority is too thin and diffuſive; for " a number *can do a great wrong and call it right, and* " *not one of that majority bluſh for it.* Hence it is, " that though a public aſſembly *may lie under great* " *cenſures, yet each member looks upon himſelf as little* " *concerned.*" See Sir Walter Raleigh's Diſc. p. 229.

But however individuals may complain, no one can even ſuſpect the writer of acting from ſelf-intereſted motives or a ſpirit of party, the very appearance of which would upon ſuch an occaſion have diſtreſſed him beyond meaſure.

I ventured

ventured to propoſe as neceſſary to their general deſign, though not immediately relative to the queries; ſhould thoſe ſuggeſtions but draw their attention only to ſuch very intereſting matters, that, it is preſumed, will alone apologize for every impropriety. At all events, you, I am ſure, from your well-known character, will view them in the moſt favourable light.

As to the performance in general, we ſhall juſt obſerve with a much-admired writer, "that in diſquiſitions of this ſort, where "the evidence hangs ſo cloſely together, "that ſcarce any one part of it can be treated "ſeparate from the reſt, a few repetitions "will be pardoned, becauſe it is not eaſy "to avoid them." See Dr. Beattie's Evidences, vol. ii. p. 2.

Nor was it, we may add, among the multiplicity of articles, which, in order to anſwer ſo many different ends, it hath been found neceſſary to introduce, more eaſy to avoid prolixity likewiſe, as well as confuſion. But in a caſe, ſuch as this, we may ſurely hope for every indulgence from the humane

humane and benevolent reader, and we ſhall with that indulgence reſt perfectly ſatisfied.

P. S. THE following propoſal, which was preſented but a few days ſince, will in ſome degree enable the reader to judge of the nature as well as importance of this bequeſt, and we have the ſatisfaction to find, that our conjecture (page 53) is ſufficiently confirmed even by experience. The revenue, which may ariſe from it, however great, is in fact to be conſidered *as profits*, and diſtributed without any *more ſavings*, without the leaſt reſerve of any kind. This hath been already determined at their more private meetings. How rapidly will the fines of admiſſion be advanced? Or ſhall we not alas! ſee the worſhipful companies reduced, reduced each of them to an individual only, and an *excluſive right of the moſt perfect kind* clearly eſtabliſhed? The caſe of the Fiſhmongers, ſtrange as it was, will ſoon become the caſe of every other company.

" *To the Alderman, Stewards, and Companies*
" *of ——, in the city of C——r.*

" WILLIAM Wilkinſon Eſquire and
" Mr. Robert Burton propoſe to the mayor
" and ſheriffs of C——r, and twenty-five*
" companies there, to take a leaſe of the
" mines in the lands of Mr. O—n J—-s
" at Minera in ——ſhire, for the term of
" twenty-one years from the 25th day of
" March next at 1*l.* 10*s.* a ton for lead ore,
" 1*l.* a ton for calamine, and 2*s.* 6*d.* a ton
" for black jack.

" They will engage to bring up the deep
" level formerly begun by the late Mr.
" V——rs, and to carry it through the
" land, and alſo to erect a water-engine, to
" lift up the water from the mines into the
" level, and in every other reſpect to proſe-
" cute the mines *effectually*, which, as they
" conceive, will be attended with an *expence*
" *of* 8000*l. at leaſt.*

* Twenty-four it ſhould be, but ſo it was in the manuſcript delivered in.

" The

" The mines were worked ſome years
" ago to a great depth and were then aban-
" doned as unprofitable, ſo that the preſent
" propoſal is made under very diſadvantage-
" ous circumſtances, on which account the
" farm ought to be leſs than what was of-
" fered, but the farm propoſed being agreed
" to be paid to Lord ——— for the mines
" in the adjoining lands, the ſame is now
" offered.

" It is requeſted, that this propoſal may
" be taken into immediate conſideration,
" and the anſwer of the company commu-
" nicated to Mr. D. F. J—-s.

" *Feb.* 10, 1796."

FINIS.

PROPOSALS

Alii Ecclesiæ Beneficia, Digni-
tatesque occupent; Nos mereamur
alii virtutis præmia, nos vir-
tutem tamen teneamus; hisce
armis, atque hâc innocentiâ
nostra muniti inimicorum
facile impetus repellemus,
vires frangemus; Maledicis
silentium, Malevolis pudorem
offundemus. Middleton's Dedi-
catio &c V. 4th B. 52.

AN

OCCASIONAL SUPPLEMENT

TO THE

APPENDIX

CHIEFLY OF

PLAIN REASONS

FOR A

GENERAL REFORM

OF OUR

CHARITIES.

" He muſt be allowed," ſaith Dr. Middleton, " to act like a generous ad-
" verſary, who refers the merit of his argument to the trial of the preſs; which
" in all countries, where it can have its free courſe, will ever be found the ſureſt
" guardian of right and truth."—*See the Dedication to his Letter from Rome*, v. 5. p. 4.

" Ad illa mihi pro ſe quiſque acriter intendat animum, quæ vita, qui
" mores fuerint: per quos viros, quibuſque artibus, domi militiæque, ſit
" partum et auctum imperium ſit. Labente deinde paulatim diſciplinâ, velut
" deſidentes primo mores ſequatur animo: deinde ut magis magiſque lapſi
" ſint; tum ire cœperint præcipites; donec ad hæc tempora, quibus nec
" *vitia noſtra*, nec *remedia* pati poſſumus, perventum eſt.—*Liv. Præf.*

" Impendent fatales pœnæ generi humano, quas ut Deus mitiget, oremus—
" Clamemus ad Deum, ut propheta, cum iraſceris, Deus, recordare miſeri-
" cordiæ tuæ."—*Melanchon—Epiſtolæ Clarorum Virorum*, p. 88.

London:

PRINTED FOR JOHN STOCKDALE, PICCADILLY.

1797.

"*Meaſures not men* is the common cant of "affected moderation, a baſe, counterfeit "language, fabricated by knaves and made "current among fools. Such gentle cen- "ſure is not fitted to the preſent degenerate "ſtate of ſociety."—*Junius's Letters*, p. 112.

"To reform and not to chaſtiſe, I am "afraid, is impoſſible; and that the beſt "precepts, as well as the beſt laws, wou'd "prove of ſmall uſe, if there were no ex- "amples to enforce them. To attack vices "in the abſtract, without touching perſons, "may be ſafe fighting indeed, but it is "fighting with ſhadows. Yet ſtill we have "hitherto refrain'd."—*See the whole of Mr. Pope's Letter to Dr. Arbuthnot, dated July 26th*, 1734.

An occaſional Supplement to the Appendix chiefly of PLAIN REASONS *for a general Reform of our Charities.*

THE following particulars, that would otherwiſe have been ſuppreſſed, are now added as indiſputable proofs of what the writer ſcrupled not to aſſert, with reſpect to perſons as well as things; and as a neceſſary vindication alſo of himſelf from ſome late unexpected cenſures. His attempt beſides, though not altogether ineffectual, hath hitherto by no means anſwered the great ends propoſed. It behoves him therefore to perſevere in the purſuit of one of them at leaſt, and perſevere he ſhall with medical caution, until the evil is either totally eradicated or becomes deſperate indeed. To the former articles he hath here alſo added a few, which were omitted in the Appendix for the ſake of brevity; but may, he preſumes, be of ſome uſe in caſe of a reform.

The writer laments, that, upon many accounts, he was obliged to draw up theſe remarks in ſo detached and deſultory a man-

ner, ſince, imperfect as they are, it muſt render them ſtill more ſo to thoſe, who have not attentively read the *Plain Reaſons*, and are ſtrangers likewiſe to the matter in queſtion. The parties however concerned cannot be at a loſs in any reſpect, and for their uſe this ſupplement is principally intended.

Had he indeed purſued a different plan, it might perhaps have been even leſs accommodated to the reader's, as well as his own eaſe, and would, of courſe, have occaſioned no ſmall degree of tautology. Each ſection, in its preſent form, diſtinctly elucidates a matter of real importance, or adds, at leaſt, no ſmall weight to thoſe, which have in ſome degree been already conſidered; and their connection, if the pages referred to are but conſulted, will at once be ſufficiently obvious. Should any doubts then ariſe in the reader's mind, he will, it is hoped, eſteem that an indulgence due to one, who is contending *pro bono publico* and *pro bono publico* only. This was the plan which Voltaire adopted on a similar

The arguments in favour of a general reform of our charities, many of them at leaſt, are totally independent of thoſe in *Plain Reaſons*. See his additions to general Reasons. SECTION

SECTION I.

In page 29 of *Plain Reaſons &c.* after the following ſentences;

" Men, in ſhort, who have been long " accuſtomed to ſpare not the moſt ſacred " even of all treaſures, that treaſure, which " hath been devoted to miſery and want, " are fit for little elſe but

" *Treaſons, ſtratagems, and ſpoils.*"

" If ſuch practices remain uncorrected, we " may bid adieu to all ſocial comfort."— In confirmation of this it hath juſtly been obſerved,

" *Exit is animi tenor in rigorem quendam torvitatemque* " *naturæ duram et inflexibilem, affectuſque humanos adi-* " *mit.*" Tacit.

" The influence," ſaith one of our own hiſtorians, " of any cuſtom, both on the " underſtanding and on the heart, and how " far it may go towards perverting or " extinguiſhing moral principles of the " greateſt importance, is remarkable." See

Robertſon's Hiſtory of Scotland, vol. i. p. 314, 4to.; where this obſervation is finely illuſtrated by a ſeries of the moſt atrocious deeds, as well as other circumſtances not leſs extraordinary. The very peruſal of them, in ſhort, muſt fill the mind with horror. What then have we not to apprehend from ſuch proceedings, proceedings, &c. &c.? *Doth not a little leaven leaven the whole lump?*

SECTION II.

In page 35, as a note to *bonds, canals, &c. we by no means approve of.*

Even to corporation ſecurities, where the body corporate themſelves are truſtees to the charity, ſtrong objections might be made. The mortgager* and mortgagee are, in effect,

* The following remarks, as well as thoſe in the Appendix, relate chiefly to the more extraordinary conduct of a ſet of men in their corporate capacity, and will, it is hoped, be conſidered in that light.—As ſuch we have even ventured to account for it, and upon no leſs

effect, the very ſame perſon; and their deeds, thoſe, at leaſt, which we have ſeen, of too vague a nature.—But what is ſtill more

leſs authority, than that of the great Sir Walter Raleigh.* —With reſpect to the individuals themſelves, of which it conſiſts, a few there are, we devoutly wiſh, there had been more, in whoſe praiſe too much cannot be ſaid.—Such we ſhall think it incumbent on us to announce, as rare examples of public virtue, as faithful, active citizens in the midſt of trial and under every diſcouragement. But this, the only circumſtance, from which we might derive any immediate pleaſure, muſt, of courſe, be reſerved, until the *dramatis perſonæ* are characterized at large.

Here we cannot omit to preſent the reader with an anecdote of a ſingular kind, as it will in the mean time enable him to form a general idea of our antagoniſts, and teach them perhaps to behave with more caution for the future.

At one of their ſplendid entertainments, undeſerving as he is of ſuch a compliment, it was propoſed, among other toaſts, to drink the writer's health.—*No, he is no friend to us, no friend to the body corporate, we will not drink it*, was, to the great aſtoniſhment of every gentleman, inſtantly proclaimed from all quarters of the room, without the leaſt regard to his profeſſion, &c. —A more tumultuous ſcene there could not be, nor indeed more heavy charges. Such guilt was deſerving

* See the Appendix.

more tremendous, the power even of the body itſelf muſt be ſupported, *ſupported at all*

of ſuch a puniſhment, deſerving even of a greater, if a greater there could have been.

But why confound no friend *to us* with no friend to the body corporate, as if there were not the leaſt diſtinction between them?—Muſt thoſe, who approve of ſuch inſtitutions, neceſſarily approve of all the proceedings of all their preſent members? Muſt they, in ſhort, ſupport them *per fas nefaſque in every caſe right or wrong?* Is that the criterion of friendſhip?—Are ſuch the only terms, upon which we are to hope for their's? But when even its preſent members are extinguiſhed, the body corporate will ſurely ſurvive, and, we hope, with undiminiſhed luſtre. Survive it will, as long as it anſwers the ſubordinate purpoſes of government, but no longer. For as Mr. Burke obſerves, (ſee his two laſt letters, p. 119.) "all thoſe moleculæ united form the "great maſs of what is truly *the body politic in all coun-* "*tries.* They are ſo many depoſits and receptacles "of juſtice, *becauſe they can only exiſt by juſtice.*" How neceſſary then, that perſons, ſo diſtinguiſhed, ſhould be diſtinguiſhed likewiſe by their exemplary conduct; ſhould at all times, even in their convivial hours, reflect that honour upon our more public offices, which they derive from them; ſhould at leaſt, when amongſt gentlemen, in ſome degree aſſume the manners of gentlemen?

all events, as their ſupreme object. This will neceſſarily be the caſe, whenever that power

It is thus only, that the influence, the reſpectability of ſuch bodies, however diſtinguiſhed on other accounts, can at all be ſupported—Even a mere negative character in a ſituation of that kind is highly culpable. They *are miniſters for good* and muſt be ſo in reality, or give up all pretenſions to public eſteem. But when with their robes they even throw aſide the magiſtrate himſelf, and at the expenſe of the public &c. &c. &c.

The writer, in ſhort, neither is, nor ever was, under any apprehenſion of being cenſured by a ſingle individual of the leaſt diſcernment, as an enemy even to the preſent members of the body corporate. Every ſtep, he takes, is a proof at leaſt of his tenderneſs for them; and their particular friend he certainly was at a moſt critical juncture;* their particular friend in every ſenſe of the words he ſhould have continued to be, had they fulfilled their engagements with him, had they not ———. But was he to ſubmit to ſuch treatment under any ſuppoſition? Were his ſervices to be thus rewarded? Was he even to ſee the oppreſſed periſhing as it were for want, that they might indulge in every article of folly, claret, madeira, wax candles, gold watches, &c. &c.

This ever-memorable outrage, we muſt likewiſe obſerve, was by no means the unfortunate effect of too

* Sumo ſuperbiàm quæſitam meritis.

much

power is lodged in the hands of men, who have not the leaſt pretenſions to any other.* Even in our own, which one ſhould ſup-

much wine; but even under that ſuppoſition it would have been unpardonable ſtill. The magiſtrate, who cannot reſtrain himſelf within the bounds of decency, is a public nuiſance of the very worſt kind, is of all perſons, in fact, the moſt truly contemptible. But this, we doubt not, was the firſt outrage of the ſort, and ſurely it will be the laſt, *drunk or ſober.* He, who preſumed to ſacrifice to Bacchus, was from that moment, in one of the Grecian republics, deemed unfit for any civil office. A word more, and we drop the ſubject. Suppoſe, that in a town, where the body corporate may ſometimes deſervedly be given as a public toaſt, an individual were to interrupt the harmony of a reſpectable meeting, public or even private, and cry, No, *the mayor himſelf is not in any reſpect a friend of mine, he even deals with others, I will neither drink him, nor the body corporate, nor any man, in ſhort, that belongs to it, whoever ſhall propoſe him.—What, I pray, would be the conſequence?—Kick him out—The wretch is not fit for human intercourſe—Let Nebuchadnezzar's lot be his.*—And yet this outrage is by our antagoniſts themſelves ſtill repreſented as a peculiar indignity to the writer.—A peculiar indignity it certainly was; but to whom, that is the queſtion?

* Power, wherever it is, will degenerate, and in ſuch caſes eſpecially.

poſe,

poſe, was happily under the direction of certain individuals,* high in rank and

* In matters at leaſt of this ſort, which depend upon the moſt obvious principles of equity, and are at once adjuſted between individuals of every denomination; where the honour, in ſhort, of the body itſelf, which they compoſe, their own private reputation as well as the happineſs of their poor brethren, are ſo eſſentially concerned; and above all, where, ſtrictly ſpeaking and ſuppoſing them to be even proper objects, each individual ought only to receive ——, and that but once in twenty-four years, with his reſpective company.— Amongſt other expedients it was propoſed ſome time ago, to recover one charity by means of another; to have in ſhort a charitable aſſembly, ſuch as we are accuſtomed to, for diſcovering the money, whether *ſtolen* or *ſtrayed*, as our firſt and principal object. This, we acknowledge, would in every view be a moſt ſingular inſtance of charity, and as ſuch, of courſe, reflect a ſingular honour on one of the parties eſpecially. But we have uniformly declined every offer of pecuniary aſſiſtance, liberal as they have been from a few; and muſt think, that where reaſon and argument fail, the public in general ſhould fight their own battles, ſhould put a ſtop to ſuch proceedings not in one caſe only, but in all. To fight in maſs cannot but be the moſt effectual and ſpeedy way of ſubduing an internal foe, however formidable. It would beſides happily prevent numberleſs evils, which muſt attend a purſuit of this kind in particular, when under the management even of the moſt cautious individual. We ſpeak from experience.

peculiarly

peculiarly attentive to the real intereſt of their brethren, is not the example before us, this one example a ſufficient monitor* ?—What gentleman, of their reſpectability at leaſt, could encourage or even ſuffer ſuch proceedings, if it was in their power to prevent them ? One of theſe, at leaſt, a noble P——r, ſtrenuouſly contended for a general reform in *this* and every other reſpect, and that *a general reform there ſhould be*, he even ſ——re in the moſt ſolemn and explicit terms, publickly as well as privately, again and again. Such is the vanity of human hopes ! Such the diſappointments, to which we are for ever ſubject !

To ſecurities of this kind other objections † might be urged, but we ſhall only

* The late R——d——r T——, though againſt the reform propoſed, by no means approved of their conduct in this reſpect, and ſcrupled not to ſay, ſome years ago, that the money (that is the accumulated ſum) was, where neither he nor the writer would wiſh to have a ſhilling. This obſervation ſeems now to be fully confirmed. But wherever it is, there are thoſe, who muſt account for the intereſt as well as principal ; and upon ſuch an occaſion their preſent invincible obſtinacy will by no means be the moſt palliating circumſtance.

† One in particular of the demonſtrative kind, but we forbear to mention it upon ſo public an occaſion.

obſerve, that circumſtanced as the caſe is at preſent, the parties concerned muſt be content with what they can get either of the intereſt or principal. It would be for them dangerous indeed, to enter into any litigation with each other. And of this, if we are to judge from appearances at leaſt, they themſelves have long been thoroughly ſenſible. Such matters cannot well be adjuſted but by public authority.*

We are happy therefore to find, that *our labouring poor* will ſoon become the object of parliamentary attention, and are under all circumſtances taught even to expect a comfortable ſupport, *as their property*. Such in fact was the language of our Premier—May we not then juſtly hope, that the legiſlature itſelf will, of courſe, ſoon extend its paternal care to the charities alſo,

* Amongſt the parties concerned, in the body corporate as well as companies, ſome at leaſt there are, who even anxiouſly wiſh for a complete reform, but have by no means the reſolution to attempt it. Diſtreſſing as this muſt be, they are ſtill, like the French, more fearful of internal commotions, and know not therefore how to act. But when life itſelf is in immediate danger, every operation becomes neceſſary.

which in every view, in every ſenſe of the word, may ſtrictly be conſidered as the *property* likewiſe *of the pooreſt of the poor*, of thoſe, alas! *who are unable to work*. Is it not indeed an eſſential part of the buſineſs? For the more we recover from the rapacious in the one caſe, the more liberal may we be to the honeſt, the induſtrious, the truly deſerving in the other.—And what better way is there of reconciling the publick to a new incumbrance, if an incumbrance it may be eſteemed, than by taking off an old one of the moſt odious, the moſt deteſtable kind? For why ſhould the publick ſupport ſuch of the poor, as are amply provided for already, were they but to *enjoy their own?* * This too would be a manifeſt and certain advantage to the kingdom in general without injuring any one, without even the leaſt danger from expenſive and perhaps fruitleſs experiments.

May we not at the ſame time and as a neceſſary conſequence too, even hope to ſee our poor-rates in general reduced within their proper bounds? For, in fact, how

* Or rather, why ſhould the publick ſuffer it?

is the ſtate of the labouring poor to be improved, if that vortex, that *enormouſly increaſed* and *enormouſly increaſing evil*, muſt ſwallow up every thing?* This would complete the buſineſs, and leave no room for any ſiniſter, unfavourable interpretation of ſo meritorious a deed. This would juſtly entitle our Premier to that nobleſt of all ſublunary diſtinctions, the *real pater patriæ, the man not of the people only, but of the community at large.*

SECTION III.

In page 61, as a note to bear the *leaſt inſinuation of that kind.*

IN a caſe like this eſpecially.—For, "the deſcent," as Dr. Ogden juſtly obſerves, "is gradual through the ſeveral ſta-"tions of life.—There is a continual ſuc-

* This, like the abuſe of our charities, tends to corrupt the morals of the people beyond expreſſion. In both caſes ſpecial laws of the moſt rigorous as well as explicit kind ſeem to be wanting.

"ceſſion

" ceſſion and chain of pre-eminence and " ſubjection down to the very loweſt, and " when we abuſe our ſuperiority of whatever " ſpecies or degree, and have recourſe to " our own *little greatneſs to ſupport us in* " *doing wrong*; we commit *the double of-* " *fence* of diſhoneſty and oppreſſion; and " if we *take advantage* in any caſe *of a per-* " *ſon's neceſſities*, we ſwell the account yet " farther by adding *cruelty* to the number " of our tranſgreſſions.—If *magiſtrates per-* " *vert or refuſe or delay juſtice*; if they ſell " or load it with unneceſſary expenſes or " difficulties, when it is already *ſo griev-* " *ouſly overcharged with them*, their in- " juſtice is *worſe* than that of others, in as " much as it is aggravated by *breach of* " *truſt* and treachery,—*It is a robbery com-* " *mitted by a guardian.*" Ogden's Sermons, v. ii. p. 242, 243.

Charity therefore, *which hopeth all things*, will by no means admit of ſuch an unfavourable ſuppoſition.

SECTION

SECTION IV.

In page 64 after T—— C——, inſert,

AGAINST the charity too itſelf, if we are to regard general and public aſſertions, that were never contradicted, the late Mr. B——— made a demand at one time of more than eight hundred pounds, in which two per cent. were charged for placing out the accumulated ſum only at four per cent. intereſt, though the beſt ſecurities were to have been had even with four and an half.—No wonder, that he required a *deed of releaſe* from the truſtees and companies, before he would ſettle his accounts with them. No wonder that ſuch accounts &c. &c.

SECTION V.

In page 68 as a note to *a principal cauſe of their continuance.*

AT a private interview I took the opportunity of ſhewing our late r—d—r T———

two letters, with which I had juſt been honoured, relative to the buſineſs, from prelates even highly diſtinguiſhed by their learning, as well as piety. The letters he condeſcended to read and obſerved, that the charity might indeed be reformed, but *neither I nor the prelates*, he thought, would be at a *thouſand pounds expenſe* to do it*; adding,

* From this preſumption alone our antagoniſts have all along perſevered in their error; nor was R—d—r T——, we ſhould imagine, in the leaſt apprehenſive of danger from a more formidable enemy.—But others there were, one even of high authority, an authority by no means to be trifled with, and both eminent in their profeſſion, that viewed the matter in a very different, in a very ſerious light indeed; and never ſo much as mentioned chancery on the occaſion.---Upon this account they took uncommon pains to correct the evil [redacted] ſo as not to endanger individuals, with all poſſible expedition; and had from the truſtees for the time being every aſſurance, that it ſhould be done, before their year was expired.---One of theſe gentlemen, the gentleman in authority, to his honour be it mentioned, declined the acceptance of five guineas at our firſt interview, and in terms ſuch as could not but convince us, that, like the well-known Vicar of Wakefield, *he always felt a ſecret pleaſure in doing his duty without reward.*

an insertion after occasion - Here

The charity they found had not only been misapplied for the benefit of others but in a great degree pocketted by the trustees themselves

adding, that it would be time enough for him, in ſhort, to take the matter into conſideration, when formally called upon to put in his anſwer; that is, when ——. No penny, no *pater noſter*, is, it ſeems, a degree of ſelfiſhneſs, not at all peculiar to a certain profeſſion.—In this inſtance at leaſt we may do

Here we ſhall by no means intrude our own private opinion, nor even touch upon *ex officio* proceedings; but it is found neceſſary to obſerve, that in whatever light, or under whatever predicament ſuch offences are conſidered, our companies, of courſe, muſt be eſteemed principals and principals only.---For by whom have the poor been excluded from their *ſpecific qualification*, and with what view? Who have conſpired &c. &c.? So that in fact according to the donor's will itſelf, there hath been a double forfeiture of the charity, a forfeiture through the miſconduct of the companies as well as truſtees. Upon the whole then we are aſtoniſhed beyond expreſſion, that a leading company ſhould, but a ſhort time ago, even ſince the publication of *Plain Reaſons* &c, ſtill preſume to partake, as uſual, in every reſpect. For this, at leaſt, we have no ſmall degree of authority; but know, and it aſtoniſhes us the more, that they were not without a moſt reſpectable example from one, who having read that performance and being convinced of their error, told the body corporate, that he himſelf would have no concern, no concern at all with it. Was there ever then ſuch infatuation, ſuch preſumption! See the poſtſcript to the appendix—Will not that in ſome degree account for it?

more than retaliate. How unlike was ſuch conduct to that of the gentleman alluded to in the preceding note!

SECTION VI.

In page 81 as a note to, *To whom muſt a ſurpluſage go?*

IN the caſe ſurely before us, not to elevate or enrich the poor brethren, but only *to relieve*; to relieve them, even *like drops of rain in the time of drought*; that is in a way, which ſhall be judged, upon the whole, more *generally* as well as more *eſſentially* uſeful to the objects, and, of courſe, more conformable to the donor's intention. *Abſolute*, not relative poverty, as ſome have ridiculouſly ſuppoſed, was what Mr. O——n J——s had in view.—For he could never mean, that the very pooreſt brethren ſhould at once become richer even than the richeſt, which muſt be the caſe, in ſome inſtances at leaſt, if it were otherwiſe. In the ſuperior companies the very pooreſt brother alſo is generally richer than the richeſt of an inferior one.

one.—Shall the latter, the pooreſt of the two then, be excluded, and for no other reaſon, but becauſe he is not of the ſame company? And may not, in ſhort, every member of a company be rich indeed, richer at leaſt than Mr. O——n J——s was himſelf, and yet poor with reſpect to ſome of his brethren? Relative poverty therefore alone is by no means the principle, upon which this charity ſhould be diſpoſed of. It was given, in fact, only *to relieve*, and, of courſe, where that can be done conſiſtently, to relieve ſuch in particular, *as are ready to periſh*.—For this, for every purpoſe, which the nature of the caſe may in any way require, the plan of an aſylum is, above all others, evidently adapted.

SECTION VII.

In page 89 *after ſubſervient*, add,

" ANCIENT politicians," ſaith a writer of the greateſt diſcernment, " were always " talking of morals and virtue; Our's ſpeak " of nothing elſe but commerce and money.

" No one, it ſeems, is worth more to the " ſtate, than in proportion of his wealth " or rather his *conſumption*, and a Sybarite, " of courſe, muſt be, at leaſt, equivalent to " thirty Lacedæmonians." Thus it is, we may add, that even individuals, the knowing ones at leaſt, eſtimate themſelves, as well as others in a private view.* What can he ſpend?

* According to this mode of eſtimation we abound with great examples, and even may ſoon hope to become a nation of Sybarites.—Steep and difficult, in the opinion of all the ancient philoſophers, was the aſcent to virtue and honour; but how delightful, how eaſy is it now! A faſhionable *ſcavoir vivre* profuſion ſupplies at once the want of every excellence of mind as well as body, every virtue under heaven.—Socrates and Cato knew not how to live, were mere ſelf-tormentors.—Such are the noble effects of commerce and money! Such our refinements, for ſo they are eſteemed! But if with our other evils this profuſion ſhould increaſe, and increaſe it certainly will, muſt not the greater, the happieſt part of the community, bid adieu to thoſe rational gratifications, thoſe comforts of life, to which they have always been accuſtomed? Muſt they not ſubmit to live in every reſpect like the poor, and the poor like camelions? How ineſtimable then are ſuch members of ſociety, ſuch choice ſpirits! How much to be ador'd!

Here we cannot but mention another grievance likewiſe of the moſt alarming kind; a grievance peculiarly

ſpend? is their firſt, their only queſtion. Whether even a man, a monkey, or a bear, it matters not.

But if modern politics are altogether founded upon theſe Mandevillian principles, will it not at once account for that inundation of grievances, which we ſo often complain of? Commerce, however uſeful, however neceſſary in a certain degree and under particular circumſtances, if not reſtrained within its due bounds, evidently becomes the ſource of the greateſt and moſt fatal evils; and who or what nation can ſay, *hitherto ſhalt*

culiarly the offſpring of commerce and money, and which muſt ſoon, if not reſtrained, very ſoon realize all ſuch apprehenſions. Have we not, in ſhort, ſeen a whole nation diſtreſſed by a few inſatiable miſcreants only of the ſpeculating tribe, diſtreſſed even for the very neceſſaries of life? In vain doth the common father of us all provide amply for all. Thus it is, that commerce improves our morals and refines our manners. Thus may we even ſtarve in the midſt of plenty. How different from the example of the primitive Chriſtians! How diametrically oppoſite to the indiſpenſable, the pure, the exalted precepts of the Goſpel! If riches ſo acquired are not *the wages of ſin*, what is?

*thou go and no farther.** To paſs over many others, hath it not long been, in general, the very

* Extremes of every kind, of the beſt things eſpecially, are, if poſſible, to be avoided. The well-known and learned Monſ. Sorbiere even expatiates on the many evils, which attend too much wiſdom, and ſcruples not to ſay, that he himſelf had often experienced them. See Sorberiana, p. 127. This however is a misfortune, of which few do complain, few can with reaſon. But the extremes of commerce and money, in particular, if not regulated by a ſuperior degree of virtue, are, like Pandora's box, fraught with every evil. And yet, in the preſent ſtate of things, we can by no means do well either with or without them.

But ſince we have been ſo particularly diſtinguiſhed by a vaſt influx of wealth, and commerce hath even thrown too much of it into the hands of a few, what is become of our old Engliſh character, that noble, that upright ſimplicity of manners? The rich glory, glory only in their exceſs, and though ſeemingly oppreſſed with wealth, are often really or in effect poor, having at leaſt numberleſs imaginary wants of the moſt excruciating kind; whilſt the poor, on the other hand, imitating, alas! their vices, have for ever recourſe to the moſt ſhameful and indirect means, to ſupport their extravagance. Hence ariſe thoſe exorbitant demands for trifles, that univerſal circumvention, that infinite variety of frauds in our weights, our meaſures, &c. And well may they continue to increaſe, if even the moſt flagrant, the more general violations of the great and weightier matters

very worſt ſpecies of gaming; and gaming, according to the celebrated Monteſquieu, muſt

matters of the law, *the abuſe of our charities*, &c. &c. are to paſs altogether unnoticed. Yet ſtill laws alone can by no means eradicate ſuch evils. The bad example of the rich hath been the remote cauſe of them: From their good example therefore, of courſe, we are principally to hope for an effectual remedy at leaſt, if an effectual remedy there can be. A writer of diſtinguiſhed eminence, ſpeaking of luxury or exceſs, very judiciouſly obſerves, that "Les ſpirituels ont toujours compte "pour le vice qu'il falloit combattre le premier, comme "etant la ſource de la plupart des autres. Les Philo- "ſophes Socratiques ont fort preſche la ſobrieté, juſques "la que Platon ne croyoit pas qu'il y euſt rien a faire "en Sicile pour la correction des mœurs, tant qu'on y "feroit tous les jours deux grands repas, & on croit "que le but de *rendre abſtinence de Pythagore etoit de* "*rendre les hommes juſtes et diſintereſſez*, en les accoutu- "mant vivre de peu." Fleury's Les Mœurs des Iſraelites, p. 70. Trifling as the neglect of ſuch a caution may ſeem, it is in its conſequences far otherwiſe. *Hæ nugæ*, alas! *in ſeria ducunt*. Hath it not, in fact, been the grand ſource even of all our diſtreſs? So inconſiſtent with experience, as well as the very firſt authorities, is Mandeville's ſtrange ſuppoſition; a ſuppoſition, which had it not been ſo ingeniouſly, ſo plauſibly defended, would at once have ſunk into that oblivion, where all ſuch extravagancies of the human mind ſhould be. To ſee the fatal effects of luxury we ſhould, in ſhort, trace the French revolution, and read alſo the treatiſe on the police of the metropolis.

in

in the end be the ruin of Europe.* What reaſon then have we to be alarmed? How rapidly does it increaſe in every corner of this kingdom? But

* For one, who is ruined in the common way of gaming, thouſands fall by this new, this ſecret mode of conducting it; and not only fall themſelves, but with every circumſtance of cruelty involve numberleſs others, their deareſt friends perhaps, in irreparable miſery. The manœuvres too of the latter infinitely ſurpaſs thoſe of the former in number, &c. &c. and would even be eſteemed the very utmoſt efforts of human invention, if ſtill more wonderful wonders of the ſame kind did not continually occur. It was, we may preſume, from ſuch reflections and their conſequent evils, that our venerable ſage formed his opinion.—" Gaming (ſee " Warton's Life of Pope, v. ii.) more than any other " vice hardens the heart by impreſſing and keeping " up habits of ſelfiſhneſs. I foreſee, ſaid Monteſquieu " to a friend viſiting him at Breda, *that gaming will be* " *the ruin of Europe.* During play the body is in a " ſtate of indolence, and the mind in a ſtate of vicious " activity." What, in ſhort, is the root of thoſe manifold evils, which we are ſo anxious to correct; what even of almoſt every other, but extreme ſelfiſhneſs?

Here we cannot but obſerve, to the great diſhonour of our laws and manifeſt encouragement of ſuch practices, that theſe commercial *aventuriers* or rather harpies of ſociety, Phœnix-like, not unfrequently riſe out of their own aſhes with aſtoniſhing ſplendor; and in the midſt of deſolation even proudly lord it over the victims,

But the fallacy of ſuch principles and that inſeparable connection, which there is and ever hath been between morals and virtue, the welfare, the proſperity of every ſtate, may eaſily be collected from experience itſelf, from the ſlighteſt view, in ſhort, of the hiſtories of Athens, Rome,*

victims, they themſelves have occaſioned.—This is the height, the very acme, the *ne plus ultra* of human inſolence, if human it may be called.

* See the extract from the great Roman hiſtorian in the title-page.—A more intereſting, a more comprehenſive paſſage there can not be in any profane writer, nor one, in fact, ſo applicable to the Britiſh empire in all its ſtages. The ſeveral gradations we have indiſputably paſſed through, and are, like the Romans, advanced to that fatal period, wherein, as he ſays, *they could neither bear their vices, nor their remedies.* Of this what farther proof can be wanting, if amid ſo many political phantoms the morals of the people, that grand foundation of all true policy, be totally diſregarded, and a reform only of our charities ſolicited for in vain? From the example of the Romans we may at once learn the dreadful cataſtrophe, which is the neceſſary conſequence of ſuch a ſtate; for ſimilar cauſes even in the political ſyſtem produce ſimilar effects; and, in general, empires fall, as well as riſe in an uniform manner. Upon the morals, in ſhort, of the people obedience to government, and, of courſe, every ſocial comfort, muſt chiefly depend, that true obedience, an obedience *for conſcience ſake.*

Car-

Carthage, and Holland, in particular.—Rouſſeau, the writer alluded to above, ſmartly but with truth obſerves, " that " *conſumption* or luxury, &c. &c. ſerve " only, in fact, to the ſupport of a ſtate, as " the beams made uſe of to prop decayed " houſes, which even frequently complete " their downfal."

SECTION VIII.

In page 91, as a note to *apology*.

AMONGST other authorities in favour of an aſylum, we muſt upon no account omit that of the very humane Dr. Johnſon. " Charity," he ſays, " or tenderneſs for the " poor, which is now juſtly conſidered by a " great part of mankind as inſeparable " from piety, and in which almoſt all the " goodneſs of the preſent age conſiſts, is, I " think, known only to thoſe, who enjoy " either immediately or by tranſmiſſion the " light of revelation. Thoſe ancient na- " tions, who have given us the wiſeſt " models of government and the brighteſt

" exam-

" examples of patriotiſm, whoſe inſtitutions
" have been tranſcribed by all ſucceeding
" legiſlators, and whoſe hiſtory is ſtudied
" by every candidate for political or mili-
" tary reputation, have yet left behind them
" no mention of alms-houſes or hoſpitals,
" of places, *where age might repoſe, or ſick-*
" *neſs be relieved.*"—See the Idler, v. i. p. 14.

But why all this? If an alms-houſe of the very meaneſt ſort becomes vacant, the cries even of Bethesda are heard from every quarter. What competitors! What anxiety! What ſupplications! And have not the very firſt, the moſt reſpectable companies in the kingdom, their ſeveral aſylums, as a neceſſary, an honourable appendage? Why not ſo here? Why not prevent their brethren, at leaſt, their poor *unfortunate brethren*, from being an incumbrance to others? This would be delicacy indeed, the delicacy of a liberal mind.*

SEC-

* Contemptible as an aſylum may ſeem to our worthy antagoniſts, there is in the dioceſe of Saliſbury one for the reception of clergymen's widows, over the gate of which the following inſcription was placed by the founder himſelf in letters of gold:

To

SECTION IX.

In page 92, as a note to *humiliating Truth.*

FROM ſuch inſtances we may learn their abſolute dependance upon the great governor of the world in common with the meaneſt mortals, that they are equally ſubject to the ſaddeſt reverſes of fortune, &c. The rich brethren therefore themſelves might thus become partakers of the bequeſt even in the

To the Honour of Almighty God,
This College of Matrons
Was moſt humbly dedicated
By Seth, Biſhop of Saliſbury,
In the Year of our Lord,
1682.

That truly primitive biſhop founded alſo another at Buntingford, the place of his nativity, for ten poor aged men, allowing each of them ten pounds per annum, which too is a noble ſtructure. See his Life by Dr. Pope, p. 81. Many, we preſume, many unfortunate beings have entered theſe ſacred manſions with pious gratitude, with tears of heart-felt joy. But with ſome the ſpirit of a Judas prevails beyond every thing elſe. The ready caſh is all in all.

moſt

moſt ſenſible degree.* An aſylum alſo would at once remove every obſtruction, that might occur in any other ſtate of the charity. Were there, for inſtance, no poor in a company, that company might reſume or take its turn, as ſoon as there was, &c. &c. &c.

SECTION X.

In page 101, after *preventing much evil, &c.*

CAN it then be neceſſary to add the following ſuggeſtions from a caſuiſt of the firſt authority? "What is got by *evil, unjuſt,* "*and unwarrantable means*, is in God's "ſight or eſtimation no better than *ſtolen.* "Now ſtolen goods, whatever hands they "may have paſſed through, that man is "anſwerable for them, in whoſe hands they "are found. *The ſins of the fathers are* "*often viſited upon the children, as poſſeſ-* "*ſors of ſomething*, which their *fathers* "*left them with God's curſe cleaving unto it.*

* Two inſtances there are, if not more, in which even the founders themſelves were obliged to end their days in alms-houſes of their own eſtabliſhment. See the Appendix.

" For this there is *no remedy but one*, and " *that is free and ſpeedy reſtitution.** In " the caſe of Naboth's vineyard, Ahab got " it without juſtice, Jehoram, the ſon, held " it without ſcruple. There was but this " difference; the father was the thief, and " he the receiver, which the law ſevereth " not either in guilt or puniſhment. I " will *bring the evil on his* houſe, are the " expreſſions of God himſef in another " caſe."—See Biſhop Saunderſon's Sermons, page 195, 6.

For a proof even of this from certain well-known facts, where unhappy mortals have experienced the fate of the eagle, who by a coal ſtolen from the altar ſet her neſt on fire and was *herſelf with both her young ones conſumed in it*—ſee Walton's excellent Life of Hooker, and Saunderſon's Sermon on the third chapter of Kings. Thus

* We are not only forbid to take the property of another, but under the ſtricteſt injunctions to reſtore that, which hath been unjuſtly obtained, and to reſtore it, of courſe, as ſoon as poſſible. To keep it is tantamount with taking it over again. In the eye of heaven there can be no diſtinction between them. The injury, the injuſtice is the ſame.

it is even in the more common caſes,* but when, inſtead of feeding the hungry, we take their bread out of their mouths, &c. &c. !

* How happy then may thoſe amongſt us eſteem themſelves, who are the repreſentatives of ſuch, as might with Samuel have ſaid before God and all the people, "Behold, here I am, witneſs againſt me "before the Lord, and before his anointed, whoſe "ox have I taken? or whoſe aſs have I taken? or "whom have I defrauded? whom have I oppreſſed? "or of whoſe hand have I received any bribe to blind "mine eyes therewith? and *I will reſtore it you.* And "they ſaid unto him, thou haſt not *defrauded us, nor* "*oppreſſed us, neither haſt thou taken ought of any man's* "*hand.*" We are by no means inclined to compare the conduct of our antagoniſts with that of Samuel: We only wiſh to render them *equally fearful of retaining ought in their hand.* For what is it, but to treaſure up evil, which may perhaps affect their poſterity as well as themſelves, their children, their children's children, in a lamentable manner? Biſhop Prideaux expreſſed to his family a particular ſatisfaction, that amidſt all his misfortunes he could leave them *pious poverty and a good example*; inſinuating of courſe, that it would be their own fault, if the bleſſing of heaven did not attend them. Need we to obſerve, that ſuch a bequeſt, invaluable as it is, may be expected from all, even the meaneſt individual? From the meaneſt individual it may become the foundation of every thing, that is either truly great or truly good here, as well as hereafter.

We muſt not omit to refer the reader likewiſe to Dr. Delaney's Sermon on Avarice, from which we ſhall tranſcribe a few very juſt as well as ſtriking obſervations, relative to the ſubject in general. Such extracts from writers of the firſt claſs and unprejudiced as they neceſſarily muſt be, will perhaps in ſome inſtances at leaſt have a much happier effect, than if they had been drawn up to ſerve only a particular purpoſe. How far they may be applicable to individuals, every individual muſt judge for himſelf.

" He, that withholds his *bounty* or *be-*
" *neficence* from me, is unjuſt to his maker
" and cruel to his own ſoul, as well as to
" me; and he that *withholds my juſt right*
" *from me*, or *oppreſſeth me in the purſuit*
" *of it, is a villain and a robber*, is in the
" eye of God and juſtice a much *viler*
" *wretch* than the robber upon the high-
" way.—He *robs in the ſpirit of calm cru-*
" *elty, from the fulneſs of pride and the in-*
" *ſolence of power.*—Want and neceſſity
" carry their excuſe with them, and there-
" fore the poor robber is to be pitied, even
" when he is puniſhed, but the *rich robber*

" is

" is *altogether inexcuſable*, is *utterly deteſt-*
" *able*.—And however their power and their
" numbers may protect them in this world,
" (for God knows, they are but too nume-
" rous) *the time will come*, when they will
" be the ſcorn and deriſion of men and angels,
" when even thoſe, whom they now oppreſs,
" will have but too much reaſon to pity
" them, when everlaſting miſery in another
" world ſhall be the reward of their cruelty
" and iniquity in this."

SECTION XI.

In page 113, *after beyond meaſure*, add,

BUT there is ſtill another charge, to which the writer muſt reply.—He could, it ſeems, have no right to interfere, and therefore, of courſe, hath acted the part of a *buſy-body at leaſt*.—What obligations he might in any reſpect be under to the community at large or as a citizen of —— in particular, it is needleſs to inquire; *Homo ſum et humani nihil a me alienum puto*, muſt alone in a caſe, like this, be a ſufficient apology.—To of-

fer any other were an indignity to human nature itſelf. And yet that, we ſee, was nothing more than pagan virtue. The full extent of our duty upon ſuch an occaſion, we ſhould learn from Lactantius, that fine teacher, as well as example of true religion.——*Si vita eſt optanda, nullam aliam ob causam vivere optaverim, quam ut aliquid efficiam, quod vitâ dignum ſit, et quod utilitatem legentibus etſi non ad eloquentiam, quia tenuis in nobis facundiæ rivus eſt, ad vivendum tamen afferat, quod eſt maxime neceſſarium.—Quo perfecto ſatis me vixiſſe arbitrabor et officium hominis impleſſe, ſi labor meus aliquos homines ab erroribus liberatos ad iter cæleſte direxerit.*—Lactan. de Opificio Dei, p. 496. This is the juſt, the real Chriſtian eſtimate of life, and how *buſy* muſt they be, who act according to it, in a place eſpecially, where ſuch havock is made of charitable funds!

But whatever offence the writer may have given in this or any other reſpect, his antagoniſts, he preſumes, will, at leaſt, allow him to be a generous adverſary. For the more *preſumptuous* they are, the more likely ſhall he be to ſucceed in his great, his principal object;

object; the more likely to become the happy inſtrument perhaps in ſome degree, of a general reform of all our charities, and conſequently of theirs. Yet ſtill being determined to do as little miſchief as poſſible, to individuals eſpecially, he returns good for evil, and omits no opportunity* of reminding them at leaſt of their danger. Happy would it have been for himſelf as well as them, if his more early

* This ſupplement was drawn up ſooner than it would otherwiſe have been, in conſequence of Mr. P--t's notice, that he ſhould move the houſe in behalf of the labouring poor.—Upon ſuch an occaſion it became neceſſary on ſeveral accounts to repeat our attempt even in terms ſtill more urgent and without the leaſt delay. A reform of the charities cannot be far diſtant; nor will our antagoniſts perhaps in this particular inſtance be the only ſufferers from it. The matter then before us is of the moſt ſerious nature, and demands even immediate attention from others, as well as them.—It is not the charity of a day, but a charity of the firſt importance in many reſpects, great at preſent, boundleſs in expectation, and, if properly applied, might ſoon become the glory of our city, the perpetual ſource of comfort to numbers of its more *unfortunate inhabitants*, and a monument, a monument of the nobleſt kind, to their truly good and pious founder from generation to generation. It is, in ſhort, ſuch a one, as neither we nor our poſterity can even hope for from any other quarter. See our Appendix, &c. See alſo the note, p. 19.

and private remonſtrances had been attended with their proper effect.—For in that caſe, it muſt be granted, there could have been no foundation for any grievance whatſoever. As it is, there are two evils, both of which cannot be avoided, and of the two a voluntary reform, great as it may ſeem, is evidently the leaſt. The inference, we preſume, is as evident. But under any ſuppoſition, *whoſo is wiſe*, thoſe that know, in ſhort, and attend at all to their own real intereſt, will no longer trifle with God as well as man. A *voluntary*, *ingenuous*, *immediate reform* is the only one, that can be acceptable to him; and without it where is their humanity, where their religion, where their hopes &c. &c.!

" *Impendent*," as it hath been already obſerved in the title-page, " *fatales pœnæ* " *generi humano*, *quas ut Deus mitiget*, " *oremus*; *Clamemus ad Deum*, *ut propheta*, " *cum iraſceris*, *Deus*, *recordare miſericordiæ* " *tuæ*." There never was a time, in which this pious exhortation could have been more ſeaſonably urged, than at the preſent alarming criſis. *Delenda eſt Carthago*. The writer therefore is anxious beyond meaſure to ſuppreſs every evil of this ſort. For as long as

we

we perſevere in *an acknowledged violation* of the great moral duties, and offend not only as individuals but *collectively*, how can we hope, how preſume to implore for divine mercy! But that is required from us; and it would be unpardonable indeed not to acknowledge the particular attention of our county-magiſtrates, in preparing the public mind for it to the utmoſt of their power. *Such conduct* it is, which renders them *worthy of double honour*, and cannot fail of having a proper effect *in every view*, eſpecially——. Then ſhall we all, the people as well as magiſtrates, *fear God* and *honour the King*, and *having put on the whole armour of righteouſneſs*, be ready to meet the enemy in the gate, and ſay with confidence, *the Lord, the Lord himſelf is on our ſide, we will not fear what man can do unto us.* Other expedients, in ſhort, we may have recourſe to, but this and this alone, as it hath been elſewhere obſerved, can render them ſucceſsful.

We muſt ſtill add, that thoſe, who have read the *Plain Reaſons*, cannot ſuſpect us of the leaſt wilful exaggeration in either of our performances. The parties themſelves have, to

the aſtoniſhment of every one, by *their printed hand-bills*, *their non-compliance with them*, *their long and obſtinate perſeverance in it*, rendered any thing of that ſort altogether needleſs, and in fact preſented to the world *a caſe aſtoniſhing even beyond example*, *a phænomenon of &c. &c.* Had the writer been actuated by a deſire to exaggerate rather than ſuppreſs, many of the preceding facts would by no means have been omitted in the Appendix. And he refrains even upon this occaſion from a detail of particulars in a very aggravating part of the buſineſs, the violation of not a few private engagements in a manner &c. &c.

POSTSCRIPT.

WE have juſt had the ſatisfaction to meet with a paragraph in Mr. Erſkine's "*View*" *&c.* publiſhed but a few weeks ago, which adds the greateſt weight not only to our principal deſign, but to ſome obſervations likewiſe, that it was found neceſſary to make in the purſuit of it. Speaking of our national *deſiderata*, he in effect ardently expreſſeth his wiſhes, "that a fund might

"be

" be formed to bring juſtice within the
" reach and to the very doors of the poor,
" and by a large public revenue at the
" command of the magiſtracy, to ward off
" the miſeries, the reflection of which,
" under the beſt ſyſtem of laws in the world,
" and under their pureſt adminiſtration, have
" wrung with frequent ſorrow the heart of
" the writer." P. 66-7.

Something therefore of this kind we may reaſonably begin to hope for—A ſuggeſtion ſo contrary to profeſſional intereſt, ſo humane in itſelf, and ſo earneſtly recommended by a perſon of his ſuperior abilities, his experience and character, though not without ſome political diſadvantages, cannot but be properly attended to in due time. Nothing in fact would be even of greater uſe in a moral view. Had there been ſuch an inſtitution forty years ago, we ſhould never have experienced the evils complained of in the inſtance before us. It would doubtleſs have operated *in terrorem*, great as the temptation might be. Even at preſent, ſuggeſted only as it is, and ſupported, of courſe, as it will be, by the mighty Jove himſelf, the very apprehenſion of ſuch a ſcheme muſt, we doubt not, pro-

duce wonderful effects. It is, to all intents and purposes, the expedient recommended in *Plain Reasons* &c. by way of procuring a present, temporary relief for the poor under their late distress.

But though, as this gentleman observes, we have the happiness to live under the best system of laws in the world and under their purest administration, yet in that system there are still many obvious, essential defects beside those inveterate ones, which we have had occasion to point out.—Many such defects have, alas! been just submitted to the consideration of the public. *See a Treatise on the Police of the Metropolis.* The writer of that very interesting performance, having expatiated upon them, and unveiled at the same time an immense, complicated scene of wretchedness and depravity, such as we could not otherwise have conceived, imputes it chiefly to a *want alone of precaution, that true essence of police, or, in other words, to the very imperfect state of our penal laws.* "The depredations "committed there will," he says in his concluding page, "cease to be a matter of "astonishment, when compared with the "vast

" vaſt property, that is conſtantly afloat;
" and the evils perhaps are not to be im-
" puted ſo much to the increaſed or general
" depravity of the human character, as *to the*
" *deficiency of the laws*, in not advancing
" progreſſively in the means of prevention,
" *in proportion to the introduction of luxury*
" and the additional temptations, which
" the influx of wealth and the intercourſe
" of commerce occaſion in every country."*
And he feelingly, as well as moſt judiciouſly adds; " Let it never be forgotten, that
" thoſe, who have been exhibited in this
" treatiſe, as the *moſt deformed part of the*
" *human ſpecies, were once innocent, and*
" *many of them at leaſt became victims to*
" *the deficiency*, which has been ſhewn to

* Every page of this truly alarming performance recalled to our mind Biſhop Berkeley's beautiful deſcription of the iſland of Inarime or Iſchia in the bay of Naples, where amongſt other things he obſerves, " The inhabitants of that delicious ſpot, as they are " without riches and honours, ſo are they without the " vices and follies, which attend them; and were they " but as much ſtrangers to revenge as to avarice and " ambition, they would in fact anſwer the poetical " notions of the golden age." But an alloy to human happineſs there ever was, there ever will be. See his much-admired Letter to Mr. Pope.

" pervade

" pervade the ſyſtem with reſpect to the " prevention of crimes; recommending " ſtrongly an *early adoption* of proper mea- " ſures, that while *thoſe, who are innocent,* " *but ready to ruſh into the ſame gulf of* " *miſery and crimes,* are arreſted in their " progreſs and ſaved to the community; " the more depraved, who are already com- " pletely abandoned to criminality, may be " diſpoſed of in ſuch a manner, as to guard " the public againſt their *reiterated acts of* " *fraud,* violence, and depredation!" — Theſe, and theſe alone, as the reader may ſee in our advertiſement to *Plain Reaſons,* were expreſsly the two principal objects, which induced us at firſt to enter upon this moſt arduous undertaking, and in both ſurely we ſhall not be diſappointed. He, who after ſuch a plain remonſtrance can partake, as uſual, muſt have little of human nature but its form, muſt in reality be fit for

" *Treaſons, ſtratagems, and ſpoils.*"

Nor will thoſe, we ſhould imagine, who refund not, be ever diſtinguiſhed amongſt the more amiable, the more upright part of their fellow-citizens.

But

But whilſt " this great, benevolent, and " enlightened nation," as Mr. Erſkine obſerves, " is advancing in its glorious career " of humanizing the world, and ſpreading " the lights of the goſpel to the uttermoſt " corners of the earth," that other great and truly noble purpoſe, for which he hopes to ſee ſuch a fund eſtabliſhed; ſhould we not *contend* likewiſe *earneſtly* in the ſupport of its credit, its influence at home, and humanize thoſe at leaſt, who ſeem to want it in no ſmall degree? This might be done, juſtice might, in the article of our charities, their principal concern, be *brought to the doors of the poor* without any ſuch fund.* The fiat † only of ſome individuals

* See the Appendix.

† Upon ſuch an occaſion we cannot but avail ourſelves of the following reflections from a truly ineſtimable writer:

" With what eaſe might a ſagacious legiſlator pre- " vent the greateſt part of fraudulent bankruptcies, " and remedy the misfortunes, that befall the honeſt " and induſtrious! A public regiſter of all contracts " with the liberty of conſulting it allowed to every " citizen, a public fund formed by a contribution of " the opulent merchants for the timely aſſiſtance of un- " fortunate induſtry, were eſtabliſhments, that *could* " *produce no real inconveniences and many advantages.*

" But

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" But

dividuals would, we apprehend, be ſufficient to remove every obſtruction; would, in fact, correct a grievance of all others the moſt offenſive, the moſt inconſiſtent with the character of a *great*, a *benevolent*, an *enlightened nation*. But ſuch as the writer can only ſound the alarm. This is by no means the age of principle, if of reaſon.* His lot is ſevere indeed. Whenever he reſumes the ſubject of a general reform of

"But unhappily, the moſt ſimple, the eaſieſt, yet the "wiſeſt laws, that *wait only for the nod of the legiſlator*, "to diffuſe through nations wealth, power, and feli-"city, laws, which would be regarded by future ge-"nerations with eternal gratitude, are either unknown "or rejected. A reſtleſs and trifling ſpirit, the timid "prudence of the preſent moment, a diſtruſt and aver-"ſion to the moſt uſeful novelties, poſſeſs the minds of "thoſe, who are empowered to regulate the actions of "mankind."—*The Marquis Beccaria's Eſſay on Crimes and Puniſhments*, p. 146, 2d edit.

As that performance is one of thoſe very few efforts of the human mind, which will always be admired, it is a pity, ſuch excellence ſhould be obſcured by any blemiſh. The tranſlation therefore, we hope, whenever it is reprinted, will in ſome reſpects be improved; will, at leaſt, be free from all errors of the ſame nature with that in the paſſage before us.

* They ſeem to be divorced *à la mode*.

our

our charities, he fancies himself at leaſt in the ſame dreadful ſituation with St. Paul at Epheſus, and yet deſpairs not. But ſhould he even be reduced to the ſad neceſſity of crying out with him, *What advantageth it me, if I have fought* &c. &c.* Should that be the reſult of all, it is ſtill an eſſential part of the chriſtian warfare; it is ſtill not leſs his duty, as a man, a citizen, and a chriſtian. Great then will be the comfort of having diſcharged it to the utmoſt of his power, without *temporizing, without guile*, &c. &c. *He is not even a man*, to uſe Mr. Burke's expreſſions, *who doth not feel indignation and horror on ſuch occaſions. He does not deſerve the name of a freeman, who will not expreſs them.* See his Reflections, p. 171.

May it not be ſaid, in language of the moſt ſacred and alarming nature, *he that is not with us, is againſt us?*

* Whitby and the reſt of our commentators agree, that they were metaphorical b—ts, with which he fought; and ſuch, even non-deſcripts, multiply amongſt us at a ſtrange rate in the country, as well as metropolis. But the legiſlature, we hope, will ſoon take proper meaſures to cleanſe the Augæan ſtable.

FINIS.

A free Tranſlation of the Latin and French Quotations in the occaſional Supplement for the uſe of our Antagoniſts.

TITLE-PAGE.

1. Ad illa &c.

IN Livy's preface to the Roman hiſtory the reader is deſired to be particularly attentive to the account he gives of their life, their manners, their policy in every reſpect, the men, to whom that empire was indebted for it's foundation and advancement: then carefully to obſerve how, upon a gradual relaxation of diſcipline, thoſe manners became feeble or unenterprizing at firſt, in time more and more degenerate; till at laſt we ſunk, he ſays, precipitately into our preſent ſtate, the vices of which we can by no means bear, nor even their remedies.—*Liv. Pref.*

2. Impendent &c.

Puniſhments of the moſt fatal kind hang over the human race, for the mitigation of which let us implore the great Sovereign of the Univerſe: Let us cry aloud, as the prophet did, in the midſt of wrath, O God, remember mercy.—*Melanctbon.*

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PAGE 5.

3. Exit &c.

Such a diſpoſition or rather habit of mind terminates in a certain harden'd, ungovernable ferocity, and totally deſtroys or extinguiſheth every humane affection.—Tacit:

PAGE 9.

4. Sumo &c.

He plumes himſelf upon ſuch deſerts.—Hor:

PAGE 25.

5. Les Spirituels &c.

Luxury is a vice, which moraliſts have ever been particularly anxious to correct as the ſource of almoſt all others. The Socratic philoſophers were great advocates for moderation; inſomuch that Plato thought, it would be ridiculous to attempt a reform of manners in Sicily, as long as it's inhabitants indulg'd themſelves with two ſubſtantial meals every day: nor cou'd Pythagoras, it is ſuppoſed, have any other view in his ſcheme of abſtinence, but to render men juſt and diſintereſted by accuſtoming them to live upon a little.—*Abbe Fleury's manners of the Iſraelites.*

PAGE 25.

6. Hæ nugæ &c.

Such trifles are productive of ſerious conſequences.

PAGE 35.

7. Homo &c.

I am a man, and as ſuch think, that no act of humanity can be at all improper or unbecoming.—Ter:

PAGE

PAGE 36.

8. Si vita &c.

If life be deſirable to a wiſe man, truly I cou'd wiſh to live for no other end, but to do ſomething worthy of life, ſomething, that may enable the reader not to be more learned and eloquent, for thoſe are advantages, to which I have little or no pretenſions myſelf, but to be a good man, the chief thing of all.—And if I can accompliſh this, if by any labours of mine ſome few only may be convinced of their error, and directed into the road to heaven, I ſhall have diſcharg'd my duty, and not liv'd in vain.—Lactantius.

PAGE 33.

9. The old Roman menace, Delenda eſt Carthago.

Carthage is to be deſtroyed and not a veſtige of her left. So it is to be with us.

PAGE 40.

10. Deſiderata, *things much wanted.*

This ſupplement ſhou'd have made it's appearance before the late general faſt, but from private reaſons, as well as the diſtracted ſtate of our great national concerns, it was thought proper to ſuſpend it's publication.—It wou'd ſtill have been ſuſpended, had not circumſtances of the moſt urgent, local nature call'd for it without any further delay.

AN

OCCASIONAL ADDRESS

for the moſt ſerious conſideration of the truſtees to Mr. Owen Jones's charity, paſt, preſent and future, thoſe eſpecially, who are engaged in the very important enquiry into our city-finances, &c. &c.

HOW far we have acted a becoming part, you will now be enabled to judge from the following ſketch of a ſociety, inſtituted but a few months ago under the patronage even of the king himſelf. *A Society for Bettering the condition and increaſing the comforts of the poor.* That is the profeſs'd, the primary object; but we muſt at the ſame time obſerve, it will in various reſpects be of great advantage to the community in general:* The ſociety conſiſts of ladies as well as gentlemen, and their firſt report either hath been, or will be ſent to all the reſident clergy, " *in the* hope, as *they themſelves ſay, that* if *there is any fact, or information, that may be uſeful in promoting the objects of the ſociety, they will be ſo kind as to communicate it.*"

* See the report itſelf.

THEIR general committee exhibits a moſt brilliant conſtellation, Lord Winchelſea, Lord Carrington, Mr. Wilberforce, &c. &c. &c. and the Biſhop of Durham, who hath long diſtinguiſhed himſelf by the moſt active benevolence, is their preſident.

THEIR preliminary addreſs begins thus—" The in-
" tereſts of the poorer claſſes of ſociety are ſo inter-
" woven with thoſe of every part of the community,
" that there is no ſubject more deſerving of general at-
" tention, nor any knowledge more entitl'd to the
" exalted name of ſcience, than that, in which their
" well-being is concern'd; than that, the tendency of
" which is to carry domeſtic comfort into the receſſes
" of every cottage, and to add to the virtue and mo-
" rality of a nation by increaſing it's happineſs. The
" nobleſt and moſt elevated employments of the hu-
" man mind loſe their importance, when plac'd in com-
" petition with reſearches, on which the welfare and
" good conduct of millions may depend; and the re-
" ſult whereof may add as much to national proſpe-
" rity, as to individual benefit.

" LET us therefore make the enquiry into all that
" concerns the poor and the promotion of their hap-
" pineſs, a ſcience—let us inveſtigate *practically*, and
" upon *ſyſtem*, it's nature and conſequences; and let
" us unite in the extenſion and improvement of thoſe
" things, which experience hath aſcertained to be
" beneficial to the poor—Let the labours of the in-
" duſtrious, the talents of the wiſe, the influence of
" the powerful, and the leiſure of the many, be di-
" rected

" rected to this important ſubject, and let us be aſſured,
" *that united and patient induſtry will not fail of ſucceſs.*
" p. 2.— Let us ſearch after what has really aug-
" mented their *happineſs* and *virtue*—after what *uſe* and
" *experience* have given their ſanction to—an inveſti-
" gation of facts and *exiſting circumſtances*—this has
" never yet been fairly and fully made. p. 3.—Let us
" then give effect to that maſter-ſpring of action, that
" on which equally depends the proſperity of indivi-
" duals and of empires—*The deſire implanted in the hu-*
" *man breaſt of bettering it's condition.* Let it be our
" endeavour to give that principle it's full effect among
" the lower claſſes of ſociety. *Our duty to the poor is*
" *a perſonal ſervice enjoin'd by the higheſt authority and*
" *cannot be commuted.* It is a work, in which no man
" has a right to be idle. Where is it, that in ſuch a
" world as this the benevolence of Chriſtians can want
" employment? p. 4, 5.

" THREE committees of correſpondence have been
" already formed for the furtherance of the objects of
" the ſociety in particular diſtricts. App. p. 2.

" ALL communications to conſiſt of 1ſt. a conciſe,
" correct ſtate of the fact; and 2dly. practical obſer-
" vations and deductions ariſing out of that fact, and
" applicable to the particular object or *the poor gene-*
" *rally.* p. 4.

" SUCH are to be ſent to their office, No. 3, Par-
" liament-ſtreet, where the ſecretary, Matthew Mar-
" tin, Eſq. (who is one of the members of the com-
" mittee, and acts without any ſalary) will be reſident.
" p. 6.

" EVERY

" EVERY ſubſcriber to the ſociety, is to be ſupplied " with two copies of the printed reports, and other " printed papers of the ſociety, for every guinea annu- " ally ſubſcribed by him or her to the ſociety. p. 4."

SUCH an inſtitution, *circumſtanc'd eſpecially as things are,* cannot fail of meeting with all proper encouragement from the well-diſpoſed of every denomination; and a general reform of our charities muſt of courſe ſoon take place.* We even hope, that it will agreeably to Mr. Erſkine's wiſhes be the means of *bringing juſtice to the very* † *doors of the poor in all reſpects.* ‡

HIS Majeſty, when he became acquainted with the plan and object, was graciouſly pleaſed to declare himſelf the PATRON of it. *God ſave the King.* Such condeſcenſion, &c. &c. calls for every mark of gratitude from the poor in particular.

Who then, that reflects but for a moment, ſhall preſume ——

* This ſeems to be the leading object of ſuch a ſociety for peculiar reaſons.—To the charities they have a ſtrict claim, and whatever may be done for them in other reſpects, the poor, we apprehend, will never be content, as long as they are injur'd.—Individuals too can not but eſteem themſelves diſcharg'd from any further attempts of this kind. From *united and patient induſtry* there can be no doubt of ſucceſs; but without them, if we may judge from the caſe before us, little is to be expected.

† This ſurely wou'd be one way at leaſt of carrying *domeſtic comfort into the receſſes of the cottage.*

‡ See the ſupplement, p. 41.

See the appendix to Plain Reaſons &c. pages 38, 96, 97, 106, 107, *with reſpect to the Lot-gowns.*

We muſt not omit to take this opportunity of acquainting the reader, that one of them is now in our workhouſe, and ſuch beyond a doubt will be the fate of many others. The ſcantineſs of their income is but too evident. A deſign of enlarging it was indeed announced by the truſtees themſelves even in the year 1786, and with a circumſtance of the moſt flattering nature. * Why then hath it not been done in ſome way or other? How were the advanc'd rents diſpoſed of before that time, or what becomes of them now? Surely an aſylum, an aſylum of the humbleſt ſort, wou'd be more pleaſing to the objects, than a workhouſe at leaſt. Attendants ſurely from a workhouſe can by no means add to the reſpectability of our b—y co—p—te, which is, what their benefactors for many reaſons muſt principally have had in view. Magiſtrates, like them, were always diſtinguiſh'd as guardians of the poor, and whenever they make their public appearance,

* *Lot-gowns enlarg'd in particular* are the expreſſions of the printed hand-bill. The practicability therefore as well as neceſſity of doing it is in effect acknowledg'd. Why then ſhou'd they not enjoy the full benefit of their own foundation? Why ſuffer alas! from diſputes peculiar to another? Is it neceſſary upon ſuch an occaſion to preſerve the moſt perfect conſiſtency of character? Muſt they, that offend in one point, offend even in all? The caſe, we ſhou'd imagine, of Alderman Woolridge, referr'd to in *Plain Reaſons*, is alone ſufficient to correct every propenſity of this kind.

pearance, the ſword of juſtice leads the proceſſion, and emblems of mercy cloſe it.

THE truſtees then, it is hop'd, will no longer diſappoint the anxious wiſhes of their fellow-citizens in this inſtance alſo, will even from a regard to decency alone *better the condition and increaſe the comforts of our Lot-gowns in particular.* Age, humanity and juſtice plead loudly for them, and there can be no obſtruction, but ſuch, as will render the offence inexcuſable indeed.

How far our parochial rates are and might be reduc'd by a proper application of ſuch endowments, the reader will eaſily judge from this caſe only.

The LANDS in MINERA, bequeathed to the ſeveral COMPANIES of this City, by the late OWEN JONES, by his Will, dated Feb. 14, 1658, contain nearly 58 Statute Acres, in the following Holdings:

	A.	*R.*	*P.*
THOMAS ROBERTS, ...	14	0	16
JOHN ROGERS, ...	3	2	11
ELIZABETH WILLIAMS, ...	0	3	9
JOHN WILLIAMS, ...	35	1	4
ANTHONY OLDFIELD, ...	4	0	25
	57	3	25

	£.	*s.*	*d.*
Rent of the Lands, ...	17	0	0
The Intereſt of the accumulated Sum of 10,260l. 6s. at four per Cent. *	410	8	0
The Intereſt of 200l. ſecured on the Toll of the Bridge Gate outwards, ...	12	0	0
	439	8	0
Paid to the Mayor and Sheriffs, as per Will, . .	5	0	0
To the Companies yearly, ...	407	10	●
To Balance unaccounted for to the Companies, .	26	18	0
	439	8	0

N.B. The Intereſt of 250l. from Sir Thomas Stanley, 15l. per Year, LOST.

From theſe particulars, which were circulated by printed handbills, we may in ſome degree learn, how far the annual revenue is capable of being improv'd *without even the leaſt apprehenſions for the principal*; and that it wou'd be ſo improv'd, there can be no doubt, if it were the property of a truſtee. Whether the two thouſand pounds loſt in the canal with intereſt for more than twenty years paſt ſhou'd be added to this account, let the reader judge for himſelf. † We ſhall only ſay, that it wou'd make a better figure there, than *balances unaccounted for, however great or ſmall.* ‡ What may in future ariſe either from the old mine § or freſh adventures, time alone muſt diſcover. But if we are to hope for theſe more extraordinary bleſſings of Providence, let us not abuſe them; let us *ceaſe to do evil and learn to do well.*

* How far truſtees are reſponſible for ſuch a deficiency of intereſt in any caſe, but eſpecially where they themſelves may be ſaid to have the benefit of the principal, is a matter perhaps deſerving of ſome attention.—See pages 37, 82 of *Plain Reaſons.*

† See page 36 of *Plain Reaſons.*

‡ Upon this occaſion we can not but be again ſtruck with the fate of Alderman Woolridge from the very expreſſions themſelves.

§ See page 136 of Ditto.

Part 2d.

A copy of a letter to the biſhop of Durham, preſident of the ſociety lately inſtituted under the patronage of the king, for *bettering the condition and increaſing the comforts of the poor.*

MY LORD,

THE ſociety for *bettering the condition and increaſing the comforts of the poor,* can not but be of infinite uſe in a political as well as moral view, and under your Lordſhip's direction will, doubtleſs, anſwer the moſt ſanguine expectations of the public. No effort, we preſume, of any kind will be wanting, and too much, my Lord, can not be done. " Let us, ſaith the report, make the enquiry *into all, that concerns the* " *poor and the promotion of their happineſs,* a ſcience. " The intereſts of the poorer claſſes of ſociety are ſo " interwoven with thoſe of every part of the com- " munity, that there is no ſubject more deſerving of " general attention. The nobleſt and moſt elevated " employments of the human mind loſe their import- " ance, when plac'd in competition with reſearches, " on which the welfare and good conduct of millions " may depend, and the reſult whereof may add as " much to national proſperity, as to individual benefit. " *Our duty to the poor is a perſonal ſervice enjoin'd by* " *the higheſt authority, and can not be commuted.* It is " a work, in which no man hath a right to be idle.— " Where is it, that in ſuch a world as this, the bene- " volence of chriſtians can want employment? Let " us then *unite* in the extenſion and improvement of " thoſe things, which experience hath aſcertain'd to " be beneficial to them. Let the labours of the in- " duſtrious, the talents of the wiſe, the *influence of* " *the powerful* and the leiſure of the many be directed " to this important ſubject, and let us be aſſured, that " *united and patient induſtry will not fail of ſucceſs.*"— Theſe, my Lord, are the flattering, the judicious, the ſolemn admonitions of your preliminary addreſs.

MAY we not then conſider it as a ſociety form'd on a general principle, and which includes the different, the peculiar objects of many others; every thing, in ſhort, that can *better the condition and increaſe the comforts of the poor*. A reform, at leaſt, of our charities muſt fall within their plan, or rather be a leading circumſtance of it. For the poor, my Lord, however benefited in other reſpects, can not be content, as long as they are injured. Such abuſes will always furniſh them with a juſt foundation for complaints; * whereas if they were reform'd, it wou'd be the happieſt preſage even of better times, and render any ſociety at once truly illuſtrious. *The good conduct of many*, in the language of your addreſs, *depends upon it, and the reſult will add as much to national proſperity, as to individual benefit*. We are to love mercy, but upon no occaſion to forget juſtice. And where can be the hopes of future benefactions, if we protect not thoſe, with which Providence hath bleſs'd us, but year after year ſuffer them to be violated in the ſight even of all men? — *Whatſoever ye wou'd that men ſhou'd do unto you, even ſo do unto them*, is the ſupreme law in ſhort, by which every rational being ought to be govern'd without diſtinction.

UNDER theſe impreſſions I ſhou'd have ſent my papers directly to the board, had they been at all calculated for it. But that was by no means the caſe. A ſenſe therefore of duty obliges me to trouble your Lordſhip with them, and ſhou'd you think, that they are in any way deſerving of the leaſt notice, it will make me happy beyond meaſure. This, my Lord, I muſt look upon as a kind of dernier reſort, having already tried, what the *moſt patient induſtry* of an obſcure individual can do without the aid of ſuch a ſociety; and if ſuch a ſociety, *all-powerful* as it is, ſhou'd not move on ſo remarkable an occaſion, what individual will again enter the liſts? what muſt become of all our

* See the ſociety's firſt report, p. 5.

charities? The manifeſt violation of them is even at preſent treated by ſome, as not in the leaſt criminal or unbecoming. *Take away the tablets, we are oblig'd to ſupport the poor, the charities of courſe belong to us,* will ſoon be a prevailing argument. * Thoſe ſacred memorials will all ſoon be deſtroyed, and the bounty of our anceſtors ſink into oblivion. Theſe, my Lord, are in reality dangerous ſymptoms, nor can any thing *but the influence of the powerful* correct them. What alas! are even the labours of the induſtrious, the talents of the wiſe, and the leiſure of the many? *They glory, my Lord, in their ſhame.*

But under any ſuppoſition the papers, which attend this, may ſerve as a ſtanding memorial of facts, of the arguments &c. and I ſhou'd hope, will be a ſufficient vindication of their writer's conduct at leaſt in every reſpect. Theſe are eſſential, theſe were profeſſedly parts of his deſign, when he engag'd in the buſineſs. He could not therefore compreſs them more. The facts alone or a proper ſtatement of the caſe cou'd not well be reduc'd within a ſmall compaſs, eſpecially as they are, he apprehends, the ſtrongeſt, the moſt unequivocal plea in favour of his attempt for a general reform of the charities.

The ſhorter papers aunex'd to the ſupplement were drawn up pro re natâ ſince its publication, and we ſhall, it is feared, be obliged to add another of a ſtill more extraordinary nature.

If through the courſe of this buſineſs I have tranſgreſs'd in any reſpect, I am by no means conſcious of it myſelf, and ſhall therefore hope for every indulgence from your Lordſhip. I honour you, believe me, on many accounts, but eſpecially as preſident of ſo humane, ſo diſtinguiſh'd a ſociety; and am with all due deference, your very obedient, humble ſervant,

W. MASSEY, Cl.

* This was in fact the ſpeech of a certain member of ——, and his directions have ſince been religiouſly obſerved.

P. S. Miſtake me not.—Anxious as I have long been for a general reform of our charities, it is, I think, by no means a proper time for ſuch an undertaking. * But there are caſes, my Lord, which admit not of delay. This is one under every view. Might it not then, might it not without any impropriety, be made known by ſome means or other, that the board having with concern receiv'd a complaint of this kind, muſt interfere, if not prevented by the prudent conduct of the truſtees themſelves for the time being. Pardon me, my Lord; I mean well. Such an inſinuation from a powerful individual only wou'd, we preſume, put an end to all thoſe diſputes, in which we have been ſo long and ſo reluctantly engag'd. † This perhaps makes us more anxious, than we ought to be, for ſomething of that kind, ſomething at leaſt, which, according to appearances, may reaſonably be expected from every principle of public, as well as private virtue.

If you wiſh to make any enquiries concerning me, I muſt refer you to the biſhop of London or Lord Barrington, the former of whom was particularly obliging in the early part of this conteſt and reſident amongſt us.

Chester, Dee Bank, Dec. 1797.

* At a more convenient juncture is all, we even ſolicit for in Plain Reaſons, &c. and we are not yet, it is hop'd, altogether in the ſtate, which the Roman hiſtorian deſcribes p. 27, of the ſupplement.

† As it is, inſtead of decreaſing they multiply upon us. The laſt year's revenue, which ſhou'd have been diſpos'd of, before the year expired, is ſtill, we are told, a matter of warm contention. The poor freemen, who have been kept out of the company, can no longer ſubmit to ſuch treatment, but from the ſeverity of the times are become clamorous indeed.—Yet; my Lord, all they require, is but to partake, alas! with the rich. Nor are we, ſince the unfiniſhed enquiry began, leſs alarm'd in other reſpects. Our ſuſpicions indeed ſeem to have been but too well founded. Regular in ſhort and viſible ſecurities are, what every individual wou'd require in a caſe of his own, and why ſhould not charitable funds be equally guaranteed? Why ſhou'd any part of them remain ſtatu quo for thirty or forty years without any ſecurity at all?

The following obſervations, though from a motive of delicacy omitted in the printed copies, were, it is preſum'd, an eſſential part of the manuſcript letter to the Biſhop of Durham, and inſerted there, in ſubſtance at leaſt, after *private virtue*. They are now committed to the preſs for the ſatisfaction only of a few friends.

LORD Belgrave perhaps is a ſubſcriber to the ſociety. But if not, a remonſtrance of any ſort, either from the board or any of it's members, might, we ſhou'd ſuppoſe, prevail with him to interfere. For what is it, but to act the part only of a conſcientious truſtee in matters of the very firſt importance? It behoves his Lordſhip indeed to be particularly aſſiduous on the occaſion for particular reaſons; nor do we ſee, how he cou'd give offence by it. Wou'd he not thus be under a neceſſity of calling upon the truſtees in general to fulfil their quondam engagements, to pay a due regard to his, as well as their own honour, to extricate themſelves, if poſſible, &c. &c.; and how can he be more amiably or uſefully employ'd as a friend even to the public at large, were there no other inducement? *

SUCH a ſanction, in fact, cou'd not but be highly pleaſing to his Lordſhip. For if he departs from the uniform example of his predeceſſors without any authority

* See REFORM or RUIN.

thority of this kind, great indeed will be the offence; and depart from it he muſt, of courſe, as one of the acting truſtees, in his approaching mayoralty. He muſt then at leaſt *ſee*, that the bequeſt is diſpoſed of for the uſe of it's real and proper objects, or altogether decline the truſt. In either caſe his Lordſhip will pay them no great compliment. And he can not be ignorant, that whatever a man may do by another, is according to an univerſal principle of law, as well as *foro conſcientiæ*, done by himſelf. His Lordſhip's conduct will doubtleſs be ſcrutiniz'd in every particular, and it is by no means a time for ſuch perſons to trifle, in matters eſpecially of the moſt ſerious, publick nature * Why ſhou'd he trifle? Why ſacrifice the eſſential intereſts of the publick, of the town in general, of the poor freemen of our companies in particular, the good opinion of all, &c. &c. to the rapacity of a few individuals; of individuals, who render themſelves in fact *unſerviceable* to him, as well as obnoxious &c. &c.? A conteſted election wou'd at once ſettle the whole buſineſs, the hidden things of darkneſs being now brought to light. But that is a remedy, my Lord, which under it's preſent unfortunate circumſtances, no one even of the leaſt ſenſibility and diſcernment can think of without horror.

The poor in ſhort, will never be convinc'd, that we have their intereſt at heart and are anxious to better their condition, if upon occaſions like this, they ſee, they feel the very reverſe; if my Lord, we forget our duty, our indiſpenſable duty as citizens in particular, and endeavour not to reſcue them by ſome means or other from injuſtice, from oppreſſion, &c. &c. Muſt not

* See REFORM or RUIN.—See PLAIN REASONS &c.

not the intention even of the ſociety itſelf be thus defeated in it's general, it's more eſſential objects? I can not forbear to add, that puſillanimity is too often the fatal cauſe of general evils, evils of the very worſt kind; and when we are, by ſuch noble, truly chriſtian-like exertions, ſtriving to encreaſe the comforts of the poor in all other reſpects, how or with what propriety can we ſuffer them to be ſo diſtreſs'd in this. * But I have done, and ſhall now be perfectly ſatisfied, my Lord, with having omitted no ſtep myſelf, upon this or any other occaſion, which was at all likely to anſwer the great ends propos'd; for *magnis excidit auſis* it muſt be ſaid. In ſhort from experience itſelf, from particular inſtances, we have prov'd the neceſſity of adopting Biſhop Stillingfleet's advice in a ſimilar caſe, who hath juſtly obſerv'd, " that ſince the beſt religion in the " world can not keep ſome men from committing ſuch " faults, it wou'd be wiſdom in the government to " make ſuch laws, as may reform ſuch abuſes in the " moſt effectual manner." What government indeed can ſubſiſt without them?

But, my Lord, had the ſociety meant not to *better the condition of the poor* by redreſſing grievances of this ſort in particular, they wou'd, we flatter ourſelves, have been more explicit. The injur'd poor, are ſurely the

* During the courſe of our attempt and from Mr. Erſkine's profeſſional account in particular, we have been often led to reflect on the ſtate, in which the Roman ſlaves were before the time of Adrian. They had been always thought too mean to enjoy even the benefit of common juſtice, but that Emperor extended the lenity of his laws to them in every reſpect. Such an example, had he done nothing more, was ſufficient to render him for ever dear to mankind. Shall not Chriſtian virtue even in the moſt degenerate times ſhine forth with equal ~~virtue~~ more?

the greateſt, the firſt objects of our compaſſion, and without a due regard to them, ſuch an undertaking ſeems at leaſt *primâ facie* to be very imperfect. May it not alas! retard or prevent even a ſeparate inſtitution for that purpoſe, than which nothing could be more entitled to the benevolent aſſiſtance of the publick, or make a ſtronger, a more favourable impreſſion, upon the minds of all the poor in general? Under a moral view it wou'd evidently operate in different directions at the ſame time:—Many of the poor, being thus render'd happy, wou'd of courſe be leſs vicious; and not a few of the rich &c. &c.

TO JOHN BOWDLER, ESQ.

AUTHOR OF *REFORM OR RUIN.*

Cheſter Dee-Bank June 1798.

SIR,

I take the liberty of troubling you with ſome papers, which will in no ſmall degree confirm your account of the wretched ſtate of morals in this kingdom, and at the ſame time are a melancholy but ſtriking proof, how difficult it is to correct them in a ſingle inſtance only. *Hic Labor, Hoc Opus,* to an obſcure individual at leaſt. Here the conflict in fact, here the experience begins. You have ſounded the alarm with a kind of prophetick ſolemnity; and if by the happy union of reaſon and argument with many other advantages a general reform cou d be accompliſh d, what do we want for more? Your exhortations will alone anſwer the purpoſe: You will preſerve us from ruin. But I freely confeſs, I am one of thoſe, Sir, who expect little, where much is wanted. Few, in the language of your poſtſcript, conſider, what the reigning vices are, though they have brought us to the brink of deſtruction; and very few indeed reflect ſeriouſly, how they can anſwer to God, how they can anſwer to their country, for ſitting tamely by as ſpectators, without endeavouring even to repreſs them. Do we not in ſhort reſemble the Romans, who, according to Livy in his preface, became ſo degenerate, *that they cou'd neither bear their vices, nor their remedies.* This, you will recollect, was the caſe alſo with the Athenians and in a ſtill more remarkable degree. With them to propoſe only the application of immenſe ſums, which were annually ſquander'd away in public amuſements, to the more immediate exigencies of the ſtate itſelf, was by a ſpecial law cooly and deliberately rendered capital. To theſe misfortunes I muſt add a other, which is worſe than all the reſt. How apt are we to apply, what is ſaid upon ſuch an occaſion to every one elſe but ourſelves, and ſtill to go on as uſual? This, I fear, will be too much the caſe of *Reform* or *Ruin* with all it's excellencies.

THAT I am right in my local conteſt, there can be no doubt. My antagoniſts themſelves have long ſince publickly acknowledg'd it. And yet for twenty years paſt (ſtrange to tell) Mine hath been little elſe, but the labour of Siſyphus. The oppreſſor ceaſeth not to oppreſs, to oppreſs even thoſe, who have in other reſpects been peculiarly unfortunate, and *they have none,* Sir, *to help them.* Where is Britiſh honor, Britiſh wiſdom! Where ſhall we find the true *amor patriæ,* * that uniform, that pure, that warm, active zeal for public welfare! What cou'd either the Romans or Athenians in their very worſt ſtate have done more?†

BUT

* *Omnes omnium caritates patria una complexa eſt.* Such according to Cicero is real, ſuch was antient patriotiſm. How ſtrangely revers'd!

† It muſt however be obſerv'd, that the Athenians in their purer days never ſuffer'd the great laws of publick juſtice to be violated. Themiſtocles having ſomething of great advantage to diſcover, ſaid, he cou'd not inform them, what it was without

But I mean not to diſcourage you, nor will I deſpair. Your production, your example have rekindled it's dying embers, and we *ſhall hope even againſt hope*. One thing I am certain of, a ſtronger vindication of my conduct in general there cou'd not be, than *Reform* or *Ruin*. Upon that account I feel myſelf more particularly indebted to you, and am, Sir, in the ſtricteſt ſenſe of the word, Yours,

WM. MASSEY, Cl.

P. S. I ardently wiſh, that the abuſe of our charities had been ſpecified amongſt the reigning vices in *Reform or Ruin*, but the more flagrant inſtances of it can not have fallen within your knowledge. You, I am perſuaded, wou'd loſe no opportunity either of expoſing or correcting them For a general reform, Sir, is neither more nor leſs, than a reform of particulars; and ſomewhere we muſt begin, or have no reform at all. Why not with our charities, however embaraſſing it may be in ſome reſpects, with the groſs abuſes of them at leaſt? What can be more inconſiſtent with that true ſpirit of chriſtianity, which you are ſo anxious to revive, as the only means of preſerving us; with thoſe *ſound principles*, in ſhort, and *pure morals*, without which human laws and human power avail but little? It is not our own arm, which muſt or can ſave us. It is the favour only and protection of that Almighty Sovereign, who *ruleth over all, who pulleth down one nation and ſetteth up another*. To ſecure theſe, as you juſtly obſerve, every individual, to whom the executive power of government is in any degree committed, *ſhou'd bend the whole force of his talents, and without even the leaſt delay*. Is it not for our offences, our enormous offences, that the wrath of Heaven diſplays itſelf in a manner the moſt dreadful and unexpected? *The whole head is in reality ſick, the whole heart faint*. But whatever may be the event, what our fate as a nation, it behoves us to remember, that, when nations are no more, *Bleſſed will be the merciful, for they ſhall obtain mercy*; to remember above all, that he and he *only ſhall have judgement without mercy*, who hath *ſhew'd no mercy*.

A ſingle note in any future edition of *Reform* or *Ruin*, or a few lines expreſſive only of your ſentiments upon the occaſion, might, it is preſum'd, ſubdue at leaſt the evil ſpirit, which prevails here. In it's preſent ſtate indeed the moſt gentle rebuke from one, ſo highly and ſo juſtly diſtinguiſh'd, wou'd ſurely be ſufficient for the purpoſe; and is it not your cauſe, as well as mine? Without a reform of our charities every thing, which you have ſo happily ſuggeſted, and which are all eſſential to the grand deſign, will, in a national view, be but *as ſounding braſs or a tinkling cymbal*. That is eminently, Sir, the one, ſupreme, indiſpenſable point, without which it were a ſtrange ſoleciſm to talk of a general reform, or a reform indeed of any kind whatſoever.

If

out defeating his purpoſe. The people order'd him to communicate it to Ariſtides. By him they were told, it was advantageous, but unjuſt. They immediately rejected the propoſal, chooſing rather to ſacrifice their intereſt, than their integrity.

If, in ſhort, ſuch offences are ſtill to paſs without the leaſt reſerve or correction, and our m—g—tes themſelves perſevere in them; what can it avail to rebuke vice boldly, who amongſt the clergy, (*and by their means, you ſay, we are to be preſerved, if at all*) amongſt the inferior clergy in particular, will even think of, who preſume to contend for a general reform? Ruin muſt be the conſequence, and deſervedly too. *Help then or we periſh.* You have laid the foundation: *Other foundation can no man lay.* But in your own expreſſions, *what ſhall we be the better for all this*, what end will it anſwer, if we proceed not accordingly, and by degrees raiſe the mighty fabrick? From this inſtance at leaſt you will in many reſpects be enabled to judge, how far ſuch a reform is practicable, and by what means it wou'd be moſt prudent to attempt either the whole or any part of it. One ſucceſsful experiment from you, Sir, at leaſt, by way of an example, might produce wonders. To attack vices in the abſtract only without touching perſons, as Mr Pope obſerves, is ſafe fighting indeed, but it is fighting with ſhadows: And to reform, in the preſent degenerate ſtate of ſociety, without chaſtiſing is, I am afraid, impoſſible. Beſides here too we have another misfortune; that, which is every man's buſineſs, in matters eſpecially of ſo diſagreeable a nature, is regarded as no one's. *Non magna loquimur, ſed facimus* was the motto of that truly venerable Biſhop, Jeremy Taylor; and ſorry I am, that it ſhou'd ever be revers'd by our more public ſocieties in particular. A diſplay of falſe colours, from whatever cauſe it may proceed, or *great cry and little wool* is in them upon many accounts a ſore evil, a *broken reed*, &c. In times ſuch as theſe, what can be worſe? If amidſt the general wreck they are indifferent, well may individuals of every rank be ſo too. Go on then and proſper.

Lord Monbo'do in the preface to his ſketches ſays, "that even a laborious calling, which left him not many leiſure-hours, never baniſh'd from his mind, that he ſhould little deſerve to be of the human ſpecies, were he indifferent to his fellow-creatures; adding, *Homo ſum, humani nihil a me alienum puto.*" It is upon this principle and having been long too a pioneer in the ſame ſervice, that I trouble you now without any formal apology. But why apologize? Cou'd there be a ſtronger, a more convincing proof in favour of your attempt, than the facts, with which I have furniſh'd you; or one, that will, in ſhort, more ſeriouſly engage the attention of every friend to publick, as well as private happineſs, of every wiſe, of every good, of every honeſt man?—To you at leaſt it wou'd be ſufficient to apply your own words and example "*I have a right to think and ſpeak for myſelf and will do ſo; and I call upon all true Britons to hear, what I have to ſay, and then judge for themſelves.*" This is a right, which I myſelf ſhall not ſcruple to exert, eſpecially at a time, when *Reform or Ruin* is the queſtion.

We

We take this opportunity of adding a few remarks, which were through accident omitted in *Plain Reaſons* and it's appendixes.

Plain Reaſons p. 50. Is there a ſingle inſtance to be found, where the ſame individual may at the ſame time be a truſtee and object of the very ſame charity, or a truſtee in ſhort for himſelf? Caligula, we are told, when he had built and dedicated to his divinity a temple, in which his ſtatue of gold was placed, admitted his wife and his horſe, which he held in ſtill higher eſteem, to the honour of the prieſthood; and by way of a finiſhing ſtroke to all his abſurdities, became, as the hiſtorian obſerves, a *prieſt even to himſelf*. But this, however ridiculous, was by no means a wilful, continued fraud without any colour of excuſe, an act of oppreſſion &c. &c. &c.

Ditto 82. The Lord Keeper declared, that the leaſe being made at an under-value was a *breach* of *truſt* and *fraud*. If ſo, what is it to take leſs than common intereſt for a charitable endowment? What &c. &c. See Collins's caſe in the Coventry charities, p. 205. Upon all occaſions of that ſort and in every reſpect, the full value hath been decreed from the plaineſt principles of equity. It was not only ſo there, but by order of the court *twenty-four new truſtees* were appointed immediately.

Occaſional appendix p. 8. *Idem velle, ac idem nolle*, according to Catiline, *ea demum amicitia eſt*. Of this we have frequent inſtances. It is the regulating principle of every foul conſpiracy; but as Cicero obſerves, true friendſhip proceeds from a reciprocal eſteem with a virtuous reſemblance of manners only.

Ditto 13. But when life itſelf is in immediate danger, every operation becomes neceſſary.

Cuncta prius tentanda, ſed immedicabile vulnus
Enſe recidendum eſt, ne pars ſincera trahatur. *Ov. Met.*

Ditto 18. Neither of them ſo much as mention'd chancery or chancery proceedings upon the occaſion. The charity, they found, had not only been miſapplied for the benefit of others, but in a great degree pocketted by the t——t—s themſelves, in a manner too &c. &c.

Ditto 24. Commerce is indeed little elſe but the *great game of Cæſar or Nothing*. In our preſent luxurious times, few being content to grow rich by patient induſtry and ſelf-denying care, every branch of trade in ſhort, that doth not elevate at once, ſoon becomes contemptible, and is chiefly abandon'd to foreigners, who are either not in the ſecret or unwilling to intruſt their all, their own and that of others, to the uncertainties of capricious chance. What is this but the true ſpirit of gaming? And what, in fact, contributes more to render gaming, in the common acceptation of the word, ſo aſtoniſhingly high and ſo univerſal, as it is? May it not be conſider'd as a part even of the merchant's occupation, and, with very few exceptions, the whole &c. &c.

Ditto 25. Depravity of manners renders even the moſt ſalutary laws ineffectual. Laws therefore alone can by no means eradicate ſuch evils.

Ditto 31. Two inſtances there are, if not more, in which even the founders themſelves were obliged to end their days in alms-houſes of their own eſtabliſhment. Archbiſhop Abbot after his well-known misfortune applied to the King himſelf for leave to retire into his own alms-houſe at Guildford, the place of his birth. Amongſt that infinite variety of petitions preſented to the throne, how ſeldom is Majeſty troubled with ſuch a one as this, and from ſuch a petitioner eſpecially? Epiſtolæ Ho—Elianæ p. 123.

Ditto 32. How far *the ſins of* the *fathers are viſited upon* the children *as* poſſeſſors *of ſome thing, which their fathers left them with God's curſe cleaving unto it*, ſee Walton's excellent life of Hooker, Saunderſon's ſermon on the 3d chapter of Kings, but above all, *the deſcending and entail'd curſe cut off*, amongſt the ſermons of the ever-memorable Jeremy Taylor. It was one of thoſe ſolemn injunctions, which were left for his ſon by the great Earl of Strafford, when upon the ſcaffold, that he ſhou'd on no account meddle with church lands in particular, for they wou'd prove a canker to his eſtate. If ſuch are the conſequences of robbing the church; to deprive the poor of their property, however ingeniouſly it may be done, and though they are our poor brethren in a peculiar ſenſe of the word, can not be a very laughable matter. It will not end ſo.

Ditto 42. See a treatiſe on the Police of the Metropolis. See the preface alſo to an Eſſay on crimes and puniſhments.

A SECOND LETTER TO JOHN BOWDLER, ESQ.

SIR,

NOT being able to procure your addreſs, I directed ſome papers to be left for you at Miſs Bowdler's in Bath about two months ago. That they were deliver'd there by my friend, I have no doubt, and yet muſt think, that through ſome accident or other you yourſelf have not receiv'd them. Should it be ſo, you will, I hope, have the goodneſs to acquaint me of it by return of poſt.

I am anxious, Sir, beyond meaſure for a reform of our charities. Their abuſe is now become a very ſerious matter indeed, if we conſider it in a political light only. It is an evil too, which increaſeth every day. —Have we not reaſon then, too much reaſon to be alarm'd? Will not the poor be eaſily ſeduc'd, will they not be inclin'd to retaliate? Let us but reflect on a late inſurrection; an inſurrection, that even broke out at once in all its fury, without any rational pretext, without any powerful leaders, without any proſpect of ſucceſs. Such is the ſpirit of the times.

Need I to obſerve, that by redreſſing their grievances, we ſhall not only guard againſt theſe calamities, but may rationally hope for the divine bleſſing and aſſiſtance in all our undertakings, in thoſe eſpecially, by which we are ſtriving *to better their condition and increaſe their comforts*. It is at leaſt the regular courſe of things.*

Yours ſincerely

W. MASSEY.

Cheſter Dee Bank,
Aug. 1798.

* Such evils neither can, nor ſhou'd they be conceal'd. Where an immediate *Reform or Ruin* is the only alternative, a reform with reſpect to the weightier matters of the law becomes neceſſary indeed. The leaſt ſpark, if not extinguiſh'd in time, may occaſion infinite miſchief.—The caſe however, with which the writer is more im-

P. S. If my attempt hath perchance been mention'd to you, as a public and general reformer, I wiſh, Sir, to know, what is ſaid of it. Am I not now conſider'd in the odious light of an incendiary* by ſome, who are ſtrangers to my character? From you I ſhall be under no ſuch apprehenſions. Nor can it, I think, be eſteem'd an improper liberty to addreſs a noble peer, ſpiritual or temporal, upon ſuch an occaſion; eſpecially when he is addreſs'd as preſident of a humane, general ſociety, and a moſt active, public reformer too himſelf. *Our duty to the poor is a perſonal ſervice enjoin'd by the higheſt authority, nor can it be commuted. It is a work, in which no man hath a right to be idle.*— This we are told under his Lordſhip's ſanction, and with the greateſt propriety. The writer indeed himſelf hath been much influenc'd by thoſe fine obſervations, with which the preliminary addreſs abounds, both in reſpect to charity and charitable exertions. What can be more ſtimulating? What more ſtimulating than thoſe from the preſident of another ſociety, ſome of which he hath ſpecified in *Plain Reaſons*. But here the welfare of

mediately concern'd, hath been an object of public contention for fourteen years at leaſt. Who then can ſuſpect him of a deſign to ſow the ſeeds &c.? His firſt publication of *Plain Reaſons* was, in conſequence of the queries circulated by the Agriculture ſociety at a time of general diſtreſs, and before the rage of civil diſſenſion began to be at all alarming.—According to our apprehenſions, that indeed can never be true policy, which is neither conſiſtent with charity, with honour, or with honeſty. *It can not in ſhort exalt a nation, but is a diſgrace to any people.* Reaſons however of ſtate, thoſe myſterious reaſons, which govern the univerſe, muſt be attended to. But why did not a reform of the charities take place long ago in conſequence of Mr. Gilbert's act, when it was ſo obviouſly neceſſary and ſo ſtrongly recommended?

* Where intereſt or the ſpirit of party rules, ſuch metamorphoſes are not at all ſurpriſing. In either caſe, in the latter eſpecially, we may expect every thing but truth. Party-ſpirit confounds all diſtinctions, and is in general totally abſorb'd by continual, violent ſtruggles for power, or the means of ſupporting it. This too amongſt others is manifeſtly a principal ſource of the preſent corrupt ſtate of morals.

every man, of our country in general, the rich as well as poor, of his Lordſhip himſelf, is deeply concerned. Thus private vices frequently become public calamities.

I ſhall juſt recapitulate the principal motives, that have induc'd me to perſevere in this buſineſs as well as to undertake it, and then cloſe the whole.

1ſt. How far the intereſts of the poor in general may be concern'd, the humane reader muſt judge for himſelf and from his own feelings. What they ſuffer in particular caſes, is to be conceiv'd only by thoſe who ſee, but can not deſcribe them.

2. It is, as Mr. Burke expreſſeth it, an awful time.* The neceſſity of *Reform or Ruin* hath long been too evident, but is now alas! become the univerſal cry, general luxury having introduc'd general rapacity, general rapacity oppreſſion, oppreſſion diſcontent, &c. &c. and of that rapacity the abuſe of our charities, as we have elſewhere obſerv'd, is on many accounts the very worſt, the moſt dangerous ſymptom. From ſuch evils, from the united efforts of modern philoſophers what can ſave us? What, comparatively ſpeaking, are the united ———, thoſe Cerberean monſters?†

3. As mankind are govern'd chiefly by example, to expoſe vice merely and without ſo much as pretending to correct it, muſt often be the ſource of inexpreſſible miſchief. Wherever found, a true reformer, moral or political, will at leaſt endeavour to ſuppreſs it, to ſup-

* See the title-page to *Plain Reaſons*: ſee *Reform or Ruin*.

† Let us eat and drink, for to-morrow ———, is not only the general ſentiment but reſolution alſo, if we are to judge from appearances. Keep it up to the laſt. There is no choice left, no time to think of a reform or reformers—Away with both.—See the pamphlet entitled *Reform or Ruin, take your choice*.

preſs it as vice; in caſes more eſpecially of a flagrant, public, general nature, of annihilations rather of charities, than of their abuſe. Under that deſcription we cannot but include one of thoſe inſtances, which have been made uſe of to confirm our arguments, and we have made uſe of it with leſs reluctance, hoping, that whilſt their evil deeds were diſcover'd, the dramatis perſonæ or offenders themſelves might be conceal'd. "Reproof ſhou'd not exhauſt it's power upon petty "failings; let it watch diligently againſt the incurſion "of vice, and leave foppery and futility to die of "themſelves."—Idler No. 25.—This is a very juſt, a very intereſting remark.

With reſpect to individuals the writer hath been uniformly tender upon all occaſions, and in a degree perhaps, which may be thought blameable by ſome.—For as he himſelf obſerves in the advertiſement to *Plain Reaſons*, "It wou'd at any rate be falſe delicacy "indeed, if evils ſuch as theſe were permitted to go "down from generation to generation, and the inno-"cent, for the ſake only of an individual or indivi-"duals, to fall of courſe into the ſnare continually, "and of courſe to be involved in their guilt, as well "as ſubject to their danger. Vice muſt thus deluge "the whole earth, and be triumphant for ever."

It was always indeed a very ſerious and principal object with him, to prevent the *annual increaſe* of offenders; not being able to bear thoſe reflections, with which a writer on the police of our metropolis hath moſt judiciouſly concluded his treatiſe. "Let it never (ſaith he) be forgotten, that thoſe, who have been ex-"hibited in this treatiſe, *as the moſt deform'd part of the* "*human ſpecies, were once innocent, and many of them* "*at leaſt became victims to the deficiency of the laws* "*with reſpect to the prevention of crimes*, recommending "ſtrongly an early adoption of proper meaſures, that

" *while thoſe, who are innocent, but ready to ruſh into* " *the ſame gulph of miſery and crimes, are arreſted in* " *their progreſs and ſav'd to the community,* the more " deprav'd, who are already completely abandoned to " criminality," &c. &c. &c.*

4. To theſe the writer muſt add a few provocations or rather diſappointments, which he hath been ſo unfortunate as to meet with, in his local conteſt particularly.

The very year wherein the leading truſtee had promis'd to adopt the reform propos'd, and was directed expreſsly by recorder T.'s formal opinion *to diſtribute to none apparently ſolvent, but to thoſe and thoſe only, who were apparently poor,* the ſum total was in fact given to the rich, *the apparently rich,* ſome very rich, and a bond of indemnity taken from them all.† From the *non-ſolvent* bonds of indemnity may be taken: By the knowing-ones they always are: But who is to pay the piper?

This engagement, ſome years after, was again renew'd in conſequence of four general, weekly meetings of the B——y C——te for that purpoſe. Theſe meetings were held by the ſpecial direction of Ld. G———, one of its members; and his Lordſhip attended them all. He not only attended them, but ſ—re in the moſt public manner, that a reform there

* For the remaining part of this very intereſting paragraph, as well as many other obſervations, much in point, we muſt refer the reader to the book itſelf.

† That the truſtees know not to whom the profits of the mine belong, is the ſtrange, the impudent pretence of ſome. But are they not wiſe enough to know, that thoſe profits neither do, nor can belong to themſelves or the rich. Others have ſhrewdly obſerv'd, that all our charities are abus'd. What kind of an apology is this? Is it not a plain acknowledgement, that all our charities ſhou'd be reform'd; or are they all to be annihilated *pro bono publico?* Surely they might, as well as other property, be ſecur'd from fraud, violence &c.—See *Plain Reaſons.*

muſt, a reform there ſhou'd be according to the plan propos'd, and that he wou'd not on any account leave Eaton without having had every poſſible aſſurance of it. The ground for an aſylum was in a manner fix'd upon, and the long-wiſh'd-for *fiat* announc'd even by printed hand-bills: His Lordſhip's firmneſs, his Lordſhip's humanity, his Lordſhip's eloquence were admir'd: But ſtill the evil ſpirit prevail'd. His Lordſhip himſelf ———

Here I wou'd willingly drop the pen, but the obſtinacy of my antagoniſts, public juſtice and the intereſts of the public oblige me to declare, that ſome time after theſe tranſactions, the evening before he ſet out upon a viſit to his friends in town, the late recorder C—— intreated the B——y C——te by letter not to depart from their reſolution, but to reform the charity as ſoon as poſſible upon the plan propos'd. This he did at the requeſt of the writer. When in town, he was preſs'd by the Att—r—y General himſelf of that time, to expedite the buſineſs; and the Att—r—y General aſſur'd him, that he wou'd not be trifled with any longer. All this was communicated to the truſtees for the year immediately after Mr. C.'s return, and they engag'd to carry the ſcheme into execution without delay. Other circumſtances there are, there is one eſpecially, of the moſt aggravating nature. By the advice of recorder C. thoſe truſtees begg'd, that I wou'd take the firſt opportunity of acquainting the Att—r—y General, that whatever might be expected, they wou'd certainly comply with. I on the other hand begg'd, that they would on no account trifle with him, with him of all perſons; for tho' *he loved our city*, and in ſome reſpects might be partial to it, &c. &c. I reminded them even of Alderman Woolridge's fate. But notwithſtanding theſe reiterated, formal aſſurances, theſe cautions, the evil ſpirit prevail'd and ſtill prevails.

We ſhall not detain the reader with a melancholy proſpect of our city finances, tho' in more reſpects than one an eſſential part of the buſineſs, nor even touch upon the ſeaſonable, the written, the very important advice of the late recorder T—— in the year 1768, now in our poſſeſſion. The following neceſſary queries however muſt by no means be omitted.

If theſe matters ſhou'd not be properly regulated by Ld. B——, when mayor, will not our grievances, from that time at leaſt, be for ever wholly imputed to him?

Will he not in ſhort loſe the faireſt opportunity of promoting the honour, the happineſs of a town, to which he and his family have long been and ſtill are under the greateſt obligations?*

* The public career of a man in power ſhou'd be mark'd by ſuch deeds; or the more elevated he is, the more contemptible he becomes. Like a comet, he ſhou'd excite univerſal attention, or be *inter ſtellas ſicut Lunâ minores*.—A *Reform or Ruin*, whatever it may be in a general view, is certainly our caſe. As a citizen then of no mean city I now call upon Ld. B——— himſelf for that reform; not doubting, but he both can and will accompliſh it; or if he can not, that he will, from a regard to his own honor, as well as the ſatisfaction of his conſtituents in general, be at leaſt in all reſpects very explicit with them; will by ſome means or other, as a member of the B—y C—rp—te, particularly inform them, what connexion there is between law-expences for this or that, for every other purpoſe, charitable funds, murage-money, &c. What ſecurities are, what ſecurities can be given for both. Why not ſecur'd and augmented in the funds. Whether ſuch large ſums ſhou'd be at the mercy of a T—n C—k, ſo that he may help himſelf on all occaſions.—Whether by ſuch imprudence (the Iriſh duty being much upon the decline and likely to be more ſo) our city-walls, as well as charities are not in continual imminent danger. That he will likewiſe inform them, how long and for what *good* and ſubſtantial reaſons their city-accounts have been in a dormant ſtate, undiſturb'd by any rude, any officious truſtee—and whether, after all, the examination of them, which commenc'd formally in the ſummer of 1797, is in ſhort to be everlaſting and without end. In all theſe matters his conſtituents are not a little concern'd; and to liberal minds the honour of an antient city is a ſacred thing. The honour of its repre-

ſentatives, the honour of it's body corporate, of all it's inhabitants, in ſome degree depend upon it. To the writer ſuch an eccleirciſſement wou'd be highly pleaſing, as it muſt enable him to retract, whatever errors may in any way have fallen from his pen amongſt ſuch a multiplicity of circumſtances, if errors there are, truth, juſtice, public welfare, the ſacred intereſts of morality and religion, being his great, his only objects.* Complex or general accounts, eſpecially where the revenues are under the management of particular officers, *choſen yearly for that purpoſe*, ſhou'd, if not yearly, be, once in ſixteen years at leaſt, examin'd and ſettled. In private tranſactions, we preſume, this wou'd be thought nothing more, than a neceſſary act of prudence. May we not flatter ourſelves, that in the preſent grand ſettlement of all things the accounts relative to the murage-money, as well as the money belonging to the charities, will by no means be forgotten. If they are, it will be unfortunate indeed. May we not rather hope, that our charities will no longer be eclips'd, but ſhine forth with their full luſtre, and form a memorable æra in our civick annals.

* "It is, in the expreſſions of Rouſſeau, the cauſe of God and of "humanity; but who is there, ſays he, *concerns himſelf about that?*" See his letter to the Archbiſhop of Paris. In both theſe reſpects we eſteem it a matter of infinite importance. Can we at ſuch a time forget, that for the ſins of Manaſſeh (figuratively for the ſins of him and his people) *the Lord God of Iſrael himſelf declared, Behold, I am bringing ſuch evil upon Jeruſalem and Judah, that whoſoever heareth of it, both his ears ſhall tingle—nor cou'd the fierceneſs of his great wrath, wherewith his anger was kindled againſt Judah, becauſe of all the provocations, that Manaſſeh had provoked him withal, be turned away by the piety of good Joſiah; but he ſaid, I will remove Judah alſo out of my ſight, as I have remov'd Iſrael, and will caſt off this city Jeruſalem, which I have choſen, and the houſe of which I ſaid, My name ſhall be there.*

☞ With the following extract from our celebrated Iſaac Walton I ſhall take my leave of the reader:—"In the epiſtle prefix'd to his "lives he laments, that having undertaken to collect ſome notes for "Sir Harry Wotton's writing the life of Dr. Donne, and by Sir "Henry's dying, before it was compleated, he became himſelf like "*thoſe* men, that enter eaſily into a law-ſuit or quarrel, and having "begun can not make a fair retreat and be quiet. After ſuch a "manner (ſays he) I became really engag'd into a neceſſity of writ-"ing the life of Dr. Donne, contrary to my firſt intention.—And "that begot a like neceſſity of writing the life of his and my ever-"honour'd friend Sir Henry Wotton."—Similar to this hath been the caſe of the writer in every reſpect. But, at all events, it will by no means, he hopes, be eſteem'd *an unpardonable crime* by the poor, *his poor-fellow-citizens in particular.*

which it hath been found neceſſary to add by way of illuſtration; but principally in anſwer to ſome objections ariſing from the very peculiar circumſtances of the times. They are arrang'd according to the pages in Plain Reaſons, &c. *and that the reader may in either of theſe reſpects gratify his curioſity without going through the whole, the latter are diſtinguiſhed by a capital A plac'd before each of them.---Twenty copies only will be printed with a particular view, and it is hop'd, there can be no occaſion for their appearance again in this or any other form. The writer, anxious as he always was to ſatisfy every individual concern'd in a matter of ſuch importance, hath, he fears, been too minute; but that is at leaſt a venial error, an error on the right ſide. Had he been apprehenſive of ſuch an alarming change in the nature of the caſe itſelf, thoſe remarks, which are at the end of his firſt letter to Mr. Bowdler, wou'd of courſe have been reſerv'd, and form'd a part, of what he now preſents to the reader.*

Latius ſe tamen aperiente materiâ, plus, quam imponebatur, oneris ſuſcepi—Quintilian.

Alii virtutis præmia; virtutem tamen nos teneamus; hiſce armis, atque hâc innocentia noſtrâ muniti inimicorum facile impetus repellemus, vires frangemus; Maledicis ſilentium, Malevolis pudorem offundemus.—Middleton's dedication to Dr. Snape, vol. 4th, p. 52.

Plain

Plain Reaſons, page 39.

HOWEVER ill the companies might behave, what excuſe cou'd that be in favor of the truſtees? Why ſhou'd it in any caſe ſuſpend their proceedings?

P. 96, after prevail.

How ſhou'd it be otherwiſe, when the truſtees have never yet been able to diſtinguiſh between the *apparently* rich and *apparently* poor, according to the written directions of their legal guide.

Occaſional Supplement.

Title Page.

" Truth, we are told by a moſt judicious writer, can " not ſuffer from a free inquiry. The combat perhaps " may be ſharp, but ſhe is ſure to conquer in the end. " Men therefore are not to be reſtrain'd from profeſ- " ſing their opinions, or ſupporting them by their pen " or tongues." Dr. Balguy's conſecration ſermon p. 9. For a more comprehenſive view of this very important matter ſee Dr. Middleton's remarks with reſpect to Dr. Waterland &c.—" Controverſy to truth is like, he ſays, a gentle wind to trees; it ſhakes the branches, but faſtens the root."—Vol. 3, p. 271.

Page 25.

After human mind ſhould be.

If we conſider it altogether in a political view, no refinement in dreſs, of the table, of equipage is luxury in thoſe, who can with propriety ſpare the expence; and the public is benefited by the encouragement given to arts, manufactures, and commerce. But the mode of living above a man's annual income even weakens the ſtate by not only reducing the extravagant themſelves to poverty, but many innocent and induſtrious perſons connected with them.*

* Extravagance, however we may deceive ourſelves, is but another word for injuſtice, and a principal ſource manifeſtly of the preſent corrupt ſtate of morals.

It is the pride of the rich man to conſume and deſtroy. His grandeur conſiſts in laviſhing on the expence of his table in one day, what wou'd be a ſufficient ſupport for many families. Nor is he leſs an enemy to the brute creation, a great part of it being a prey to miſery, labour, and toil, to gratify his immoderate, unnatural deſires, and inſatiable vanity. He deſtroys in ſhort others by want, himſelf by exceſs. In a commercial ſtate luxury hath it's peculiar diſadvantages. The luxurious can not confine themſelves within the bounds of moderation. Their expences are large, their profits in trade muſt correſpond with them. Every article, which doth not anſwer in this one reſpect, is ſoon given up, and the more frugal foreigner reaps the benefit of it. See Lord Monboddo's Sketches &c. From the ſame principles it is, that extortion is become almoſt univerſal. Take away extortion, and luxury will, a force, in a manner diſappear.

In ſupport of what had been advanced in *Plain Reaſons*, we take this opportunity of obſerving, that the Romans always eſteem'd commerce prejudicial to the ſtate, for though according to Plutarch, "it gains the "friendſhip of princes, encreaſes the public cuſtoms "and the revenues of the ſtate, and though hence pro- "ceed plenty and affluence of riches, and the multitude "of a people to the ſtate, yet they took other means to "procure theſe great ends."

Not even one law was made in favour of commerce during the times of the republic; On the contrary, it was greatly diſcourag'd, as introductory to riches and luxury, which did but ill accord with the ſeverity of their manners.

Page 27.

Empires fall as well as riſe in an uniform manner. They are ſeldom ſtationary, but like the ſun, advancing either to their meridian, or gradually ſinking into obſcurity. The fate of all, with very few exceptions, hath been the ſame.

Page 30.

A.

" To the honour of Almighty God
" This college of Matrons
" Was moſt humbly dedicated
" By Seth, Biſhop of Salisbury."

Influenc'd by the ſame ſpirit of piety, Mr. Owen Jones likewiſe dedicates his bequeſts *to the glory* of God and *ſervice* of his *church*, as an humble acknowledgement of his goodneſs to him. What preſumption then ——! And how do we know, that ſuch practices are not encourag'd with a democratic view? Can we be too cautious?

Page 31.

But this in fact cou'd never happen, were the poor regularly admitted.

Page 42.

See the preface to an eſſay on crimes and puniſhments.

Letter

Letter 1ſt to Mr. Bowdler.

A.

The Athenians, as Mr. Burke juſtly obſerves, made a very rapid progreſs to the moſt enormous exceſſes. Being under no reſtraint they ſoon became diſſolute, luxurious, and idle; depending chiefly on the revenues of the public for their ſubſiſtence. They loſt all concern for their common honour, their common ſafety, and cou'd bear even no advice, which tended to reform them.

Do.

With reſpect to gaming.

The merchant, eſpecially when preſs'd with difficulties, is tempted to venture all in hopes of a re-eſtabliſhment, or even more than all; which, ſetting aſide conſcience, if conſcience is ever to be found amongſt gameſters, wou'd be a moſt prudent meaſure. Having too often nothing to loſe, he riſks only the property of his creditors. Cæſar he may be, and if not, can, at all events, but ſay, as Cæſar himſelf once did; how much muſt I have to be worth nothing? What beſides cou'd be a ſtronger proof of philoſophic heroiſm, than ſuch a glorious contempt of the world and all things in it?

Do.

A.

After it will not end ſo.

In reſpect to eccleſiaſtical property, of which Lord Strafford, ~~(ſee letter the 2d &c.) was~~ ſo tender, the renown'd, the venerable Father Paul obſerves, "we

"ought

" ought with conſcientious care to review and pon-
" der the condition of thoſe endowments, for the
" abuſe of which nothing but human frailty can be
" pleaded. Nor ought any man to imagine, that
" preſcription or long uſage can have any force
" here, ſeeing no man can pretend to any benefit
" from preſcription, where *integrity and good con-*
" *ſcience is wanting.* And how can any claim be
" laid to theſe, where every man is conſcious, that the
" eſtates have not been bequeath'd by the donors to
" be employ'd, as we find them."—See Father Paul
on eccleſiaſtical benefices. The contents of this paſ-
ſage are of a very ſerious nature, and were never more
deſerving of attention, than at the preſent criſis; when
it is the great object to ſtrip the church in fact of all
it's property, as well as individuals of theirs. And
yet who can complain? for we are aſſur'd, it is with a
public-ſpirited, with a generous view of diſpoſing of it
better and more *equally*, more according to the true
principles of juſtice, of reaſon, of ſound philoſophy,
more for the benefit of mankind in general. As to a
church-eſtabliſhment ſee Emmet's examination in the
Report of the Secret Committee. Being aſk'd, " Do
" the maſs of the people care for Catholic emancipa-
tion," he anſwered, " Not a feather for Catholic
" emancipation; neither did they care for a Parlia-
" mentary Reform, till it was *explained to them*, as
" leading *to other objects, principally the abolition of*
" *tithes*. They were alſo taught to conſider, that when
" they became members of a democracy, *their condi-*
" *tion wou'd be better'd.*"

" My own wiſh, ſaith this truly good man, was to
" deſtroy the eſtabliſh'd church, and to have no church-
" eſtabliſhment;

" eſtabliſhment; though at the ſame time according to " his own declaration, he was very ſure, if tithes " were aboliſh'd, the people on taking new leaſes, " wou'd be oblig'd to pay more in proportion for " lands, than the value they now pay for tithes." How liberal, how ſincerely anxious to *better the condition of the poor, to make them happy in particular!*

It was not therefore from any diſaffection, from any juſt cauſe, from any motive of reſentment, that the poor were ſeduc'd to take up arms, but from the deluſive proſpect only of *bettering their condition and increaſing their comforts.* How neceſſary then is it to have this always in view, to correct their real grievances at leaſt, grievances eſpecially of the moſt irritating kind. If ſuch a complication of evils, ſuch general calamities produce not that effect, our caſe is deſperate indeed. Real grievances, like old ſores, will ſooner or later &c, &c; and of what can we complain?

Second Letter to Mr. Bowdler.

Do. A.

" Reproof ſhou'd *not exhauſt it's power upon petty* " *failings; let it watch diligently againſt* the incurſion " of vice, and *leave foppery and futility to die of them-* " *ſelves.*"—Idler No. 25. Above all, ſhou'd we not diligently watch againſt the incurſion of thoſe vices, which may ſoon become even fatal to us. Whence, in fact, do our principal evils ariſe, thoſe evils either public or private, which occaſion the bittereſt repentance, but from an unfortunate neglect of this one, ſalutary caution? Is it not the firſt, the moſt eſſential principle, in ſhort, of all true policy, the ultimate object of all laws divine as well as human.

Here we can not but obſerve, that *Reform or Ruin*, to which we allude in our laſt letter, is a performance, that

that requir'd neither vigour of mind, nor learning, nor any even of the more exquiſite beauties of language. It is however peculiarly well adapted for general uſe, and to anſwer the great end propos'd, but by no means faultleſs.

The very learned and judicious Dr. Parr hath not without reaſon expreſs'd his doubts, how far *multæ et cum gravitate facetiæ*, may with propriety be employ'd upon momentous and awful topics.—See his remarks on the Warburtonian Tracts. This perhaps is too much the caſe with *Reform or Ruin, Take your choice.*—The very title implies a perfect indifference in the writer himſelf on an occaſion of the moſt ſerious and intereſting nature, and is at leaſt of the tragi-comic kind. But when we contraſt it with the ſolemnity and earneſtneſs of his concluding prayer, we are at a loſs, what to think; we can not however but wiſh, that the introduction had been more conformable to it. This extraordinary circumſtance reminds us of Dr. Middleton's unfortunate caſe, a caſe which may in ſome degree perhaps become our own.—" After ſo much bitter-" neſs of ſpirit, ſo much malice and rancour, he ſays, " diſcharg'd againſt me, 'tis ſurpriſing at laſt to ſee " with what gravity my antagoniſt cloſes the whole " with a long formal prayer for my converſion. As " if forty pages of railing were a proper preface to " four of praying."—V. 3, p. 278, of his works.—Thus far the writer thinks himſelf juſtified in his remarks for reaſons of a peculiar nature, reaſons, which he ſhou'd be unwilling to lay before the public.

In Charles the 2d's time artifices of this kind were frequently made uſe of to raiſe the curioſity of the public; and ſome inſtances we have of a later date. In that reſpect, being at the ſame time equally calculated for the gay, the ſerious, &c. they muſt anſwer of courſe.

After

Do. A.

After ſuch is the ſpirit of the times.

Shall the rich, ſhall the powerful, knowingly and in the moſt unreſerv'd manner, continually violate the very laws, by which their own wealth, their power and their perſons are continually preſerv'd from violation?—May not the injur'd even recur to that firſt, that moſt indiſputable of all *the rights of man*, ſelf-preſervation, ſelf-defence? It is, at leaſt, a dangerous experiment, and eſpecially, when we abound with philoſophiſts, not only of the moſt aſtoniſhing ſagacity, but of principles alſo in every reſpect ſuitable to it. One example is eaſily multiplied into many, and ſuch an example at ſuch a time, if there were no more, &c.

For their principles we ſhall refer the curious reader to their own account in the *Report of the Secret Committee.* Better authority he can not expect. Dr. M'Nevin, an United Iriſhman, of courſe, a man of honor and veracity, being aſk'd, " Was it intended to have a " Popiſh or Roman Catholic eſtabliſhment, anſwered " in ſtill more explicit terms; the *intention* was to " aboliſh the church-eſtabliſhment, and *not to have any* " *eſtabliſh'd religion*—that all perſons ſhou'd exerciſe " their religion and pay their own clergy." What could the moſt pious ſoul deſire more, or what better appointment cou'd even the clergy themſelves wiſh for? How happy wou'd they be!

" For my own part, ſays he, I wou'd as ſoon *eſtab-* " *liſh* the Mahometan as the Popiſh religion, though I " myſelf am a Roman Catholic." What a pious, amiable, perfectly ſound Catholic, though no Chriſtian, no Mahometan! How wiſe! How eaſily ſatisfied!

proper preface to four of. How
eg. V. 3. p. 278. Thus far the writer thinks
of justified in his remarks for reasons of
liar nature, reasons which he shou'd be
ing to lay before the publick —

How free from prejudice, from vulgar errors! What was Plato? What the ſages of old? What a More, Bacon, or a Locke in compariſon of the Emmets, the M'Nevins, &c.? Theſe are the men, who were born to aſtoniſh the world. From them we might expect a perfect form of government, and to be, of courſe, the happieſt people upon earth; a people *zealous of good works, having nothing, yet poſſeſſing all things*, without envy, without pride, without ambition, citizens all, all real patriots. When will Chriſtians, when will even Mahometans be ſo!

There is one circumſtance more in the Reports, to which we muſt hope for the reader's particular attention. See that of the Lords.—" Your Committee have " to *lament deeply*, the facility, with which the lower " orders of the people may *be ſeduc'd from their alle-* " *giance, and can not but repreſent* to your Lordſhips, " that *no effort* ſhou'd remain untried &c.

After ſuch an open declaration from the moſt reſpectable quarter, and confirm'd as it is by fatal experience, who can blame the writer for perſevering in his attempt? How can we be too much upon our guard? Had the incurſion of vice in this one particular inſtance alone, been diligently watch'd, according to Dr. Johnſon's precept, or even *at all attended* to, what numberleſs evils might have been prevented? But amidſt our violent, continual ſtruggles for power or the means of preſerving it, and that eternal, unceaſing diſſipation, which prevails every where, ſtrange things have *already* happen'd. A Tom Paine and his plebeian converts have even gradually undermin'd, and almoſt totally ſubverted a flouriſhing kingdom. Such are the fruits alas! of our modern anti-chriſtian philoſophy, that ſcourge of ſcourges, which hath diſturb'd the foundation

dation itſelf of all civil ſociety, and blaſted the very hopes even of *peace upon earth*. For a confirmation of this *in every reſpect* ſee only the Report itſelf. The works of that great Luminary at leaſt are there repreſented, by one of his diſciples, as the grand introduction to the whole, or as that mighty engine rather, upon which all their hopes were founded.*— How much doth human happineſs depend upon human prudence! What dreadful evils ariſe from cauſes in themſelves the moſt inſignificant! How wonderful are the ways of Providence!

Do. A.

That indeed can never be true policy, which is inconſiſtent with common honeſty, with every principle of law, human as well as divine, with the great law of charity.

Do. A.

Why is the abuſe of our charities become ſo general,

* Of this we have a ſufficient proof in the following extract from the Report of the Secret Committee.---" For the firſt three years their atten-
" tion was entirely directed to the engaging in their ſociety perſons of
" activity and talents in every quarter of the kingdom; and in *preparing*
" *the public mind* for the future purpoſes, by the circulation of the moſt
" ſeditious publications, particularly the works of Thomas Paine. At
" this time however the leaders were rather cautious of alarming *minds*
" *not ſufficiently ripe* for the *adoption of their principles* by the too open diſ-
" cloſure of the real objects they had in view," p. 5. What a deliberate, regular ſyſtem of corruption! What alas! is man without a ſenſe of religion! What the advantages of ſociety! And upon this occaſion we can not but add with ſorrow, how dreadful are the effects of religion itſelf in a degenerate ſtate, under the influence eſpecially of ſuperſtitious zeal; that zeal, which ſanctifies more than ſavage cruelty, and renders it the very firſt of human duties. Where the preacher

 but

but becauſe the remedy, as we have prov'd at large, muſt in general be neceſſarily worſe than the diſeaſe. See *Plain Reaſons*. It can indeed proceed from no other cauſe. What ſtronger argument then cou'd there be in favour of a periodical viſitation? Such a viſitation, we have elſewhere obſerv'd, wou'd anſwer every purpoſe: And what difficulty cou'd there be either in procuring, or conducting it? None, but the offenders themſelves can be diſpleas'd. They may become our enemies, but the poor, the poor will ſurely be our friends. *The Lord himſelf will be on our ſide, and we need not fear, what man can do unto us.*

Do. A.

To be repreſented as a mover of ſedition, at ſuch a time and upon ſuch an occaſion, is nothing more, than what the writer expected from his antagoniſts. But who, in fact, are the greateſt enemies to public order and the peace of the public, thoſe, that obſtinately perſevere in ſuch offences, or he, on the other hand, who from the moſt liberal and pure motives hath for many years been endeavouring only to correct them, * who conſiders in ſhort, the morals of the people, as the ſacred Palladium or chief corner ſtone, upon which our conſtitution itſelf in church and ſtate manifeſtly depends. But ſtrong as his remonſtrances are ſaid to be, what effect have they had? The buſineſs however has been too long in agitation and is too well known, to leave the leaſt room for ſuch ſuſpicions on the ſide of the writer.—See his ſecond letter &c.

* For a minute detail in this reſpect, and a more particular vindication of himſelf from the charge before us, ſee *Plain Reaſons*; ſee a note alſo to his ſecond letter &c. It is a pretence and nothing more, to draw aſide the attention of the public in general.

Do. A,

Do. A.

Of that rapacity the abuſe of our charities is on many accounts the very worſt, the moſt dangerous ſymptom. It is a degree of it, beyond which the moſt abandon'd wretch can not proceed.

Do. A.

Can we (for I can not too often repeat it) at ſuch a time forget, that " for the ſins of Manaſſeh (figura-
" tively for the ſins of him and his people) the Lord
" God of Iſrael declar'd, Behold, I am bringing evil
" upon Jeruſalem and Judah, that whoſoever heareth
" of it, both his ears ſhall tingle. Nor could the
" fierceneſs of his great wrath, wherewith his anger
" was kindled againſt Judah, becauſe of all the provo-
" cation, that Manaſſeh had provoked him withal, be
" turned away by the piety of good Joſiah; but he
" ſaid, I will remove Judah alſo out of my ſight, as I
" have remov'd Iſrael, and will caſt off this city of
" Jeruſalem, which I have choſen; and the houſe, of
" which I have ſaid, my name ſhall be there."

How alas! are we to avert ſuch national calamities? What will all our faſts avail without repentance, without amendment? And whence can we hope for ſuch an happy change, if the factious, the ſelfiſh ſpirit of the times is to become a protection for the very worſt ſpecies of iniquity; if we are not even to rebuke it?*

* Call'd upon eſpecially as we are from every quarter, by ſome *to rebuke vice boldly* by others *with all that zeal and ſpirit &c. &c.* See *Plain Reaſons*. But why all this and nothing more? What do even the very beſt laws avail, if not enforc'd with proper authority? *The clergy can by no means ſave us.* The clergy againſt the whole world! They may, it is true, for ever cry aloud, but will they not, like the wretched prieſts of Baal, be for ever diſappointed? Without the ſupport of the high and mighty, the talents of the wiſe, the labours of the induſtrious and the leiſure of the many will, on the more important occaſions, have little or no effect. What but power can ſubdue the inſolent, the harden'd wretch?

Adieu

Adieu to morals; adieu to religion, to government, &c. &c. May the authority of government itſelf periſh, ſaid Dr. Johnſon, if it can not be ſupported but by iniquity. However embarraſſing then, are not ſuch caſes to be treated as caſes of neceſſity? From a puſillanimous toleration of this kind we have already ſuffer'd too much.

Do. A.

After avail but little.

What more oppoſite to the example of the great author and finiſher of our faith, Jeſus Chriſt?

Do.

Cou'd there be a ſtronger proof of the ſupreme power of our T— C— than the ſuppreſſion of the public accounts, &c.? Doth not this circumſtance confirm a moſt extraordinary anecdote relative to him, which thoſe, who have read *Plain Reaſons*, can not but recollect.

Do.

To come after our fellow-citizens.

Oh! that mine adverſary had written a book! ſaid Job. Had he himſelf written one *pro re natâ*, in ſuch a deſultory manner, upon ſuch an occaſion and under ſuch circumſtances, it would ſurely have been a ſufficient trial of his patience.

P. S Their conſequence, it is ſaid, as a body corporate, ſtill encourages the truſtees to perſevere beyond example. We can not think ſo ourſelves. But ſhou'd not thoſe, under whoſe direction they act upon extraordinary occaſions, direct likewiſe upon this. It is ſurely

ſurely a matter of ſome importance not only to the public, but to every member of the body, over which they have the honor to preſide; to themſelves of courſe. Shou'd they not at leaſt put a ſtop to ſuch deluſive hopes? For my own part I have always been of opinion and even ſtrongly inſinuated, that our T— C— was principally the cauſe of this demur;—that individuals for want of the one thing neceſſary have too often been oblig'd to break through their moſt ſacred engagements;—that the one thing neceſſary was in Limbo, and wou'd for ever remain there without ſome exertions of the marvellous kind;—that the ſecurity-cheſt itſelf, of which and it's three keys ſo much hath been ſaid, was either a perfect vacuum within, or like Cardinal Campegio's, full of lumber.

Through the activity of a public-ſpirited, conſcientious truſtee ſuch exertions have at length been happily made. The ſecrets of the black book itſelf, hitherto not leſs impenetrable, than thoſe of the great deep, are diſclos'd: Truth is brought to light: Our conjectures are confirm'd; and experience muſt teach us wiſdom. Happy wou'd it have been, happy indeed for the writer in many reſpects, happy for our poor freemen, happy for the truſtees themſelves, had thoſe exertions but taken place, when we firſt recommended them. For by the late extraordinary advancement of our city-revenues, there is no doubt, but they will be enabled, no doubt ſurely, but they will be willing alſo, to do the thing, that is right. The one thing neceſſary may now be rais'd without any difficulties, without diſtreſſing individuals. The charity muſt not ſuffer. Deficiencies muſt be accounted for either by the truſtees themſelves or out of their public revenue. If occaſioned

general object of all our aſſociations? Have we no wolves in ſheep's cloathing

Adieu to morals; adieu to religion, to government, &c. &c. May the authority of government itſelf periſh, ſaid Dr. Johnſon, if it can not be ſupported but by iniquity. However embarraſſing then, are not ſuch caſes to be treated as caſes of neceſſity? From a puſillanimous toleration of this kind we have already ſuffer'd too much.

Do. A.

After avail but little.

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oaſioned through any public emergency, their public revenue is reſponſible. In ſhort were no money to be rais'd upon them, were there no ſuch claim, how cou'd the advanc'd rents be diſpos'd of better, or ſo much to the honour, as well as advantage of the body corporate themſelves, in any other way? And is it not better to repent late, than never? The truſtees for the future will not only be without excuſe in all reſpects, but if there be no reform, whatever may have paſs'd, will in a manner take that alſo upon themſelves.

Query.—If, as the body corporate, they are entitled to the advanced part of the rents, ariſing from their ſeveral eſtates, why ſhou'd not the Lot-gown charity be entitled to the ſame benefit? Why ſhou'd not its objects enjoy every neceſſary comfort at leaſt from ſo fortunate a circumſtance? In their caſe the arrears on this account muſt by no means be forgotten.

As to the murage-money, wherever it may have been miſapplied, that alſo is recoverable from the murengers themſelves, or from ſuch, as have in any way taken poſſeſſion of it. A proper regulation of theſe matters will be a better and more convincing proof of their *loyalty, their private, as well as public virtues*, than any they *have given*, or even can give without it. I muſt add; it is my duty to do it; that, upon a very late occaſion, we were not without danger of experiencing the local evils, which too often ariſe from ſuch miſconduct. And no wonder: for as the writer of Junius's letters obſerves; "Injuries may be aton'd for "and forgiven, but inſults admit of no compenſation. "They degrade the mind in its own eſteem, and force "it to recover its level by revenge."—p. 163.

BY

BY GENERAL DESIRE.

That the public, that poſterity may know, to whom they are indebted for ſuch faithful ſervices, *collectively* or as individuals, and be for ever grateful to them; liſts of the body corporate in the years 1783 and 1798, will be printed, and thoſe, who have ſignaliz'd themſelves as truſtees, or partook as objects, &c. &c. ſhall without favour or affection be diſtinguiſh'd according to their reſpective merits. To them we muſt annex the number of poor freemen, who within that period only have by arbitrary and oppreſſive fines been kept out of the companies, as a particular proof of their &c. &c.

This declaration being thought by ſome not ſufficiently explicit, we muſt add, that the printed handbill alſo will be prefix'd, by which they themſelves acknowledg'd the neceſſity of a reform; and yet have *even ſince that time,* not only diſtributed the charity, (many of them I mean) as truſtees, but partook of it *as objects. Such are worthy of double honour; Such in reality are men of renown, famous in their generation.*

The following note to loyalty in page 16 was omitted in it's proper place through miſtake, and is therefore printed here, as it may be of ſome uſe.

Shou'd ſuch ſources of popular diſcontent be ſuffer'd to remain uncorrected, will not the town at large be thought wanting in loyalty at a moſt critical juncture? Every year adds not a little to the number of poor freemen, who have been kept out of the companies, and, of courſe, depriv'd likewiſe of the charity. This is a peculiar circumſtance and calls for immediate attention. What in ſhort was the deſign, What the general object of all our aſſociations? Have we no wolves in ſheep's cloathing

cloathing amongſt us? Or are there not, at leaſt, thoſe, who wou'd rejoice, in taking every advantage of unſuſpicious, unguarded ſimplicity? If after all theſe remonſtrances and ſuch an happy change in the more eſſential points, a reform ſhou'd not take place, to what can we attribute it but democratic influence?

However the libertine may ſmile, we ſcruple not to obſerve likewiſe, that ſince the abuſe of theſe charities commenc'd, all our ſchemes of a public nature have been *totally* fruſtrated; viz. the two for an eſtabliſhment of the Guinea trade, that to Newfoundland, our privateer-adventures, and the old canal. The loſs ſuſtain'd upon theſe occaſions amounted to not leſs than one hundred and thirty thouſand pounds, two thirds or more of which are at this inſtant ſenſibly felt by our fellow-citizens; by ſome as original ſubſcribers, by the children of others, and even grand children of not a few. Can it be neceſſary to moralize on ſuch occurrences? What are they but the language of Heaven; the plain avertiſſements of an offended Almighty?

"Let the Prince, ſaith Moore, be diſtinguiſh'd by "ſplendour and magnificence; let the great and the "rich, have their luxuries; but in the name of huma- "nity, let the poor, who are willing to labour, have "food in abundance to ſatisfy the cravings of nature, "and raiment to defend them from the inclemencies of "the weather." *Or if, &c.* ſee his view of ſociety and manners in Italy, v. 2, p. 167. Sorry I am, that it ſhou'd become neceſſary to add, let them not at leaſt be depriv'd of what is evidently their right, for the encouragement of luxury and its manifold, inſeperable evils.

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